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Domino Divinity.

FIFTY-FIVE CHAPTERS

OF THE

GOSPEL OF ANGLO-ISRAELISM

FREELY AND FAITHFULLY EXPOUNDED

BY

OCTOGENARIUS EVANGELICUS.

"AND HE SAID, THROW HER DOWN: AND THEY THREW HER DOWN."
"AND HE SAID, DO IT THE SECOND TIME: AND THEY DID IT THE SECOND
TIME." "AND HE SAID, DO IT THE THIRD TIME: AND THEY DID IT THE
THIRD TIME." "LAST OF ALL, THE WOMAN DIED ALSO."—*Anon.*

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TO THE "COURTEOUS READER."

A GENTLE HINT.

HE who would read aright this little Book
MUST on the **PREFACE** give a thoughtful look.
Whilst those who rush, at once, *in medias res*
MAY find themselves confounded—if they please.

For Index, see after Appendix.



PREFACE.

THERE crop up, every now and then, certain curiosities—at once so flimsy, and so elaborate—so ill compacted, yet so persistent—so irresistibly comic, yet so profoundly and authoritatively serious—as to necessitate a very specific, not to say exceptional mode of treatment. To enter on a grave and methodical refutation—however consonant with abstract principles and proprieties—were, with the peculiar order of mind for which they would seem to be intended, a pretty sure way of countersigning their assumed importance.

Every substance, in proportion as it *is* a substance, has, on this earth of non-ubiquitous light, its own *shadow*: and there can be no possible doubt that even *Faith*, though divinely inspired, has, in this imperfect state, the shadow we call Credulity—a pious shrinking from all strict intellectual scrutiny; and a consequent predisposition to accept, with reverential implicitness, and a palpable mishandling of dear old Newton's

"Do not reason, *but* believe," any and everything that may present itself—however unconsciously false—with a protruded Credential from "THE WORD OF GOD."

This being so, I cannot avoid the deliberate conviction that, when "pernicious nonsense" comes stalking in among us; sanctimoniously arrayed in solemn garments; with phylacteries of garbled Scripture; and "a mouth speaking great things;" then—whatever grave and solid argument may—and should, underlie and support, or be, more or less distinctly, intermingled with, the process—it is psychologically indispensable to strip the Intruder of his imposing vesture; lay bare his deformities to the repudiation of common sense; and, so to speak, literally *laugh him out of countenance*.

As for the great question at issue, I may say, in all sincerity, that, whilst, on all anterior considerations, this Anglo Scheme appears about the most fantastic it has ever been my lot to encounter, I have, yet, so profound a sense of the mysteriousness of the Divine Government, and the incompetency of our half-born, twilight intellect even to comprehend—much less anticipate, its workings, that—were the hypothesis duly

and rationally presented, it would stir, in my own bosom, no unseemly motions. As it is, I must freely confess that, amongst the many reasons for not accepting it, perhaps the most constantly recurring and irresistible are ITS SO-CALLED PROOFS. But, let me tell, here, a little story.

Some years ago, our streets were infested by a certain personage popularly called "General ——;" a sort of argumentative Freebooter—upright, honest, in other matters, but who systematically robbed his fellow-travellers of time and comfort by persistent logomachies. For myself, whether in the omnibus, or on the Queen's highway, I stood literally in bodily fear of him. One day—*more suo*—he waylaid me in —— . Forthwith, the preliminaries—"Walking to ——? May I have the pleasure, &c.?" And then the closing the ranks with "Of course I can suggest no question you have not already exhausted—But—I have been thinking much of the fact that all things come to us here in a *duplicate ratio*. There is—God and man—good and evil—husband and wife"—(I do not remember which was which) "parent and child; brother and sister; day and night, &c., &c., &c." We were walking up —— Street. I got out of breath (not from the up-

ward march only); and relieved myself by a spasmodic retort.

It had curiously happened, but a few weeks before, that a little Volume had passed through my hands, entitled "TRIPPLICITY;" the very serious purport of which was to shew what a mass of things come to us—not in a *two-fold*; but in a *triple* order. I have not, now, the remotest remembrance of particulars. There *may* have been such things as "Bishops, Priests, and Deacons;" with the three conventional "heads" to their every discourse: "King, Lords, and Commons;" with Sir Robert Peel's stereotyped *three optional lines of action*, on every emergency: perhaps my Lord Mayor's *gustatory* "*three courses*;" with circumstantial arrangement of "*Fish, Flesh, and Fowl*." The "*three F's*" were not then formulated: but the "*Three Tailors of Tooley Street*" were historic notabilities; and "*Tag, Rag, and Bobtail*" in vigorous working order. Other triads, no doubt—"good, bad, and indifferent," and "bad, better, and best;" though they have been long beyond my recollection. Well: whatever they were, I took benefit of the occurrence; and just told my Friend—with all possible respect—

that, after running through some fourteen or fifteen pages, I seized my pencil, and wrote unceremoniously on the Title-page,

“SIMPLICITY and DUPLICITY, make up TRIPPLICITY.”

The battle was won; the General outgeneralled: the remainder of our walk, though not without colloquy, was wholly undisturbed by polemical paradoxes.

I need scarce add that, in the above arithmetical account of Triplicity, I have no more the wish than the right to localize the representatives of Anglo-Israelism.

But, now, a word touching myself. Over and above other liabilities, my *modus loquendi* will be sure to provoke the tipstaff. I have counted the cost. Were I not well pelted with certain missiles, I were not doing the work of which I am solemnly and sacredly conscious. I would not, whilst pleading for Christian humility, indulge a morbid ambition: let me only say that I shall neither be scandalized nor startled to find myself, in due time, one of the “best abused men” on this side the Atlantic.

As for those with whom I am—most reluctantly—I might say painfully—at issue, I must add, in conclu-

sion, that, in contending earnestly for the truth and Word of God, I do not, for a single moment, forego "*the love of the brethren:*" and that all unavoidable references, direct or indirect, must be taken, in simple justice,—NOT AS PERSONALITIES; but IMPERSONATIONS. I will conclude with four lines originally written, amongst others, for my Title-page,

But, let no simple soul mistake my tools
 For vulgar frolic, or the mirth of fools.
 Sorrow and laughter, here, are very nigh :
For what is writ—a laugh: for those who wrote—a sigh.

OCTOGENARIUS EVANGELICUS.



CORRIGENDA.

Page 19, line 2, for "makes," read "make."

Page 45, for "on," read "in all zones."

Page 53, Note (*d*), for "war," read "waur that fellow" ; and the same at p. 77, line 8.

Page 107, line 3, for "and tells," read "and tell us."

Page 124, line 11, for "Wherefore," read "Wherefrom."

Page 144, line 8, for "for," read "from Lowth."

sion, that, in contending earnestly for the truth and Word of God, I do not, for a single moment, forego
"the love of the brethren:" and that all unavoidable —

IDENTIFICATIONS.

THE intelligent Reader will need no explanation of the removal of the first following Identification from its original place in the ranks, to do special duty in the front. All the remaining forty-six will be found scrupulously marshalled and faithfully dealt with in their proper order.

IDENTIFICATION XXVI.

“ISRAEL MUST HAVE JACOB’S STONE WITH THEM.”

TRIUMPHAL MARCH.

Hark ! Hark ! ’tis *the song of the stone* :
The song of old Jacob’s old stone.
How awful the thundering tone
That exults in old Jacob’s old stone !

SONG.

Antiphonal.

Yes ; we’re Jacob’s own flesh, blood, and bone ;
For to us has come down Jacob’s stone.
Our lot was wrapped up with his own,
When he pillowed his head on that stone.
And, of glories the crown and the cone,
In this heirdom of Jacob’s old stone.
Though to wander all others are prone,
We’ll hold fast by old Jacob’s old stone.
And, may this for all errors condone,
That we’ve got, and will keep Jacob’s stone !

CHORUS.

So, let who will make murmur, and moan :
The whole earth with our seed shall be sown :

For, from frigid to temperate zone,
 The wide world is, all over, our own,
 Since we've got, and will keep Jacob's stone.
 Then, hurrah for old Jacob's old stone !
 'The wide world is, all over, our own,
 Since we've got, and will keep Jacob's stone. (a)

* * * *

BYSTANDER'S SOLILOQUY.

Bold song ! boldly sung ; I must own.
 But : though I'm no croaky old Crone,
 I yet can't quite swallow a stone.
 We all know, very well, that at Scone,
 Scotland's Jamies were crowned on a stone.
 And that, when England's rose was full blown,
 Our first Edward returned with that stone.
 But, How has it ever been known
 That *that* stone was, in truth, Jacob's stone ?
 , Nay, where, in THE BOOK, is it shewn
 'That old Jacob himself kept that stone ?
 From Luz he went forth all alone ;
 " *Crossed this Jordan with staff*" (b)—but *no stone*.
 To Luz he came back, not alone ;

(a) If the above seem something beyond the burlesque, the Reader has but to turn to p. v. of the Preface to Mr. Hine's *Identifications* to read, "I maintain that God requires the Ten Tribes to be a consolidated Nation, and to be HIGH ABOVE (sic) all the other nations of the earth."

(b) Genesis xxxii. 10.

Wives, children, and stuff—but *no stone*.
 There, and elsewhere, God's goodness to own,
 He raised pillars of "*stones*"—not *the stone*. (*a*)
 Go we on? step by step 'tis all one :
 Goshen rest ; Joseph's will (*b*) ; Israel's groan ;
 Desert march ; travelling ark—*Where's the stone ?*
 Mercy seat ; incense altar—*no stone*.
 Relics ; tables ; and breast-plate—*no stone*.
 Aaron's rod ; Moses' serpent—*no stone*.
 Jordan passed ; record stones—not *the stone*.
 Prophet's death in the news, "Ark is gone : " (*c*)
 Not a throb—not a word of *the stone*.
 God's chosen ones called to the throne :
 Ointment ; sceptre ; and sword—*Where's the stone ?*
 Brazen sea, bulls, and lions—*no stone*.
 Royal wonders disastrously shewn ; (*d*)
 Carried off ; and paraded (*e*)—*no stone*.
 All brought back ; second temple—*no stone*.
 Altar reared ; wooden pulpit—*no stone*.

* * * *

But, wherefore all this? when 'tis clear,
 Wherever that stone, 'tis not here.
 God's witnesses stand all about :
 If men play false with truth, *stones cry out* :
 And here is no possible doubt :

(*a*) Genesis xxxi. 46-52 ; xxxiii. 20 ; xxxv. 6, 7, 14.
 (*b*) Genesis i. 25. (*c*) 1 Sam. iv. 18. (*d*) 2 Kings xx. 13.
 (*e*) Daniel v. 2.

Luz gave to old Jacob *his* stone :
 Of the *Claimant's*, transported from Scone,
 Bethel's quarries all kindred disown. (a)

* * * *

'Tis true, at Luz that stone could find no kin :
 Nor could the stranger product favour win.
 'Twas cast aside. But wonders here begin.
 Psalm, (b) science, and gospel come all chiming in :
 No place in the wall—and "*no room in the Inn* :"
 The one "*STONE*," of the ignorant builders "*refused* :"
 The One *TRUTH*, by false witness, of treason accused.
 But—"the stone set at nought, of the corner the
head ;" (b)
 And the Crucified, "Judge of the quick and the
dead," (c)

* * * *

(a) Geologists tell us that the stone in question is composed of Red Sand-stone—of which formation no trace is to be found in any place connected with the personality of old father Jacob. The myth as to its having been *therefore* thrown aside by the builders of the walls of Luz is—together with the blasphemous appropriation of Psalm cxviii. 22—but too characteristic of the reckless structure of Anglo-Israelism.

(b) Psalm cxviii. 22. Compare Acts iv. 10, 11, 12.

(c) The above must look so much like a downright libel, that I must refer my Reader, in self-defence, to certain Extracts from Dr. Wild, in a very interesting pamphlet by my much-esteemed Friend and Brother, the Rev. Bouchier Wrey Savile, entitled "*Anglo-Israelism and the Great Pyramid*," pp. 41, 42. A similar, and scarcely less striking case of "*all fish that comes to the net*" will be found at "*Identification XLVI*."

All know that relic story—how the man,
 Shewing a sword, in pompous phrase began,
 “Here is a wonder nothing can surpass—
 “The sword with which old Balaam smote his ass.”
 And how th’ astonished visitor replied—
 Tapping his forehead—eyes both opened wide :
 “Why ! sure, he *had no sword* : but *wished he had* :”
 And the prompt dodge, “Ah ! true : my memory’s bad.
 “*This is the sword that Balaam wished he had.*”

IDENTIFICATION I.

“LOST TRIBES : WHEN LAST HEARD OF.”

But now for races, places, and all that.
 So, sit you down : let’s have a little chat.
 We’ve got our map—but that’s of small avail.
 Things move about : all jumbled, head and tail.
 Here’s, for example, Anglo’s first essay—
 “*Israel in cities of the Medes unto this day* :” (a)
 “That is, when this was writ : and ’tis quite clear
 “They still were there when Christ came, for, just hear,
 “‘Go not in Gentile ways : but go ye rather
 “‘To the lost sheep of Israel : them to gather.’ (b)

(a) 2 Kings xvii. 23. (b) Matthew x. 5.

"Therefore they must have gone to Media"—since we
 know
Media was Gentile—WHERE THEY MIGHT NOT GO. (a)

* * * *

All this is worse than comic. We have next,
 A hideous mockery of holy Text.
 Don't stare: throughout this mass of wondrous fictions,
 God's word comes in for divers contradictions.
 Paul says, "I am a man that *am a Few*:" (b)
 "Apostles not Jews," says Anglo. Which is true?
 "*This, Jesus*"—(Peter says)—"is the rejected Stone:" (c)
 "*This*"—(Dr. Wild)—"that came to us from Scone." (d)
 Moses—"ye shall be few, that *once were many*:" (e)
 Says Anglo—"in that land *they ne'er were many*." (f)
 "Alight to lighten Gentiles: but"—Oh, monstrous story!
 "A MISSION GRANDER FAR, LOST ISRAEL'S GLORY."

(a) This Anglo-Israel argument is at once so bold, so ingenious, so grotesque, so suicidal, and so characteristic, that it deserves immortalizing. In plain English it amounts to this, Israel *must* at that time have been still in Media, for Christ expressly says, "Go not in the way of the Gentiles; *therefore* go into Media"—a region beyond *Babylon*, and essentially and proverbially *Gentile*. Is this enough? If not, just look at Luke x. 1: "sent them before his face, *into every city and place where He, Himself, would come*." Is there man, woman, or child—Anglo-Israelites, of course, excepted—who could accept the conclusion that our blessed Saviour went, or ever thought of going, to Babylon? But this is a perfect sample of what we shall find, from beginning to end, in the system before us—one continued course of domino membership from end to end.

(b) Acts xxii. 3. (c) Psalm cxviii. 22, 23; Acts. iv. 10, 11.
 (d) Dr. Wild's "Future of Israel and Judah." (e) Deut. xxviii. 62. (f) Ident. XIV.

Does not one's heart-blood almost turn to curds
 At such outrageous treatment of such words ?
 Poor pseudo Israel—swampy and *lost* in self !
 Put such vile stuff—won't say behind the shelf—
 Cast it—for Anglo's sake—behind the fire.
 And, if one ask your warrant, point him higher :
 Beyond e'en outraged Nature ; to the heights—
 The Council chamber of the Light of lights.
 Hear those eternal words, whose solemn chime
 I dare not mar by putting them in rhyme.

"And He said, It is a light thing that thou shouldest
 be my servant, to raise up the tribes of Jacob, and to
 restore the preserved of Israel ; I will also give thee for
 a light to the Gentiles, that thou mayest be my salvation
 unto the end of the earth." (a)

"God's thoughts" not Anglo's. But—if this we find
 At our first stepping forth, What may not lurk behind ? (b)

(a) Isaiah xlix. 6. (b) Something *does* lurk behind : and something, if possible, yet more offensive to all unsophisticated, undemoralized Christian feeling. The above-named "Mission grander far" is not enough for Anglo-Israel appetencies. The supposed Mission, smaller far, is, it seems, a mere delusion. The salvation, or as it is now called *unveiling*—foretold by Isaiah (Chapts. xlii. 1, 4, 6, 7 ; xlix. 6, &c.), and "seen" by Simeon—is not, as has been ignorantly imagined, for Gentiles commonly so called ; but for the incidentally-called Gentiles—the "*Lo-Ammeid*" Ten Tribes of Anglo-Israel idiocracy—the veil being—not, as the Apostle says, "on their heart," that is, on their spiritual perception of God's truth ; but on their natural recognition of their ethnological relationship (see *Banner of Israel* for 3rd August, 1881). So there is "in this lowest deep a lower deep." On the exegetical and theological merits of the manoeuvre I will make no comment : enough to say with father Jacob, "*O my soul, come not into their secret : unto their assembly be not thou united.*"

But ; back to Anglo's question, *Where was Israel?*
 He quotes Josephus ; so we know full well :
 "TEN TRIBES BEYOND EUPHRATES UNTIL NOW."
 Indeed ? mark that. *Where Angli* at that "*now*" ?
 Why Tacitus, "De moribus Germanorum," (a)
 Tells you distinctly—and you sha'nt ignore 'em—
 A Teuton tribe, *safe in these Northern quarters !*
 Israel, the while, beyond Euphrates' waters.

So much for Israel : and so much for Angle.
 But, what of all this monstrous mingle mangle ?
 Did Israel change his race ? Who told us that ?
 What ? Abraham's seed turned Teuton ? In what Vat ?
 "No : you say : Israel still the holy race :
 "Not cast off : but with change of name, *and face*."
 You mean to say that he stole Anglo's name
 (As he stole Judah's lion) yet was still the same ?
 "Oh no : not that." Not that ? What, then, d'you
 mean ?

Anglo and *Israel* ! There's a gulph between.
 Did Anglo change *his* name to Israel ?
 What ! when you say his name *he* could not tell ?
 I read that Israel was to "*dwell alone* : " (b)
 You make a *Teuton* tribe his flesh and bone.
 Why, your Identi'cations mock Identity ;
 And turn the *real* to non-entity.

All this, you'll say, is banter. Yes, no doubt.
 A solemn dodge wants turning inside out.

(a) s. 40.

(b) Numbers xxiii. 9.

But, if you'll have me grave, so much the better ;
 We'll turn to facts, and *hold them to the letter*.
 Historic truth with Anglo strangely jostles :
 What, if we take the Letters of Apostles ?—
 Peter and James, and John, to Israel's race,
 With plain notation of their dwelling place ;
 Why, Peter gives us landmarks, almost linear—
 " Pontus, Galatia, Asia, and Bithynia." (a)
 First put that down : and rivet. Then look here ;
Where, then, were Angli ? In this Northern sphere.
 Semi-barbaric : but *pur sang* : there's no mistake.
 German—not Israelite—yes : and you may rake
 " Herodotus, and Pliny, Ptolemy and Strabo,"
 Only don't treat them as you do your Bible : no.
 You'd have us to believe that, since they came
 From the same quarter, they must be the same.
 Brave logic ! Israel and Mede must needs be one,
 Since both from t'other side of Babylon.
 Why, by your rule, there's something more than that :
All one—for all came down from Ararat.
 Absurd ! The whole is in one fact comprest,
 Already marked, for Anglo to digest :
 ISRAEL IN THE FAR EAST : and ANGLO IN THE WEST.
 " Those twelve tribes serving God," (b) in Scripture
 light :
 These German hordes in Nature's darkest night.
 Yet, at that moment, *ethnologically one !*
 And, this achievement, your first stepping stone.

(a) 1 Peter i. 1.

(b) Acts xxvi. 7.

IDENTIFICATION II.

“WHEN DID ISRAEL’S CAPTIVITY TAKE PLACE?”

Alas! for truth! captivity “complete :”
 “*No single Israelite behind.*” That’s rather neat.
 Look at Identification number VIII :
 “*Simeon and Dan not sharers in the fate.*”
 All ten beneath the judgment of the Lord :
 Two ’scape the hand of them that are “His sword.” (a)
 Nor is that all : one more momentous point
 Stands forth to put these fictions out of joint.
 Anglo quotes *any* promise—a *l’occasion*—
 As final ; changeless ; and, of course, *his own*.
 Has he forgot ? it comes at once to me—
 “Thou reign o’er many : but none over thee.” (b)
 Yet, here we’re to discuss “ISRAEL’S CAPTIVITY” !
 You’ll find the matter firmly grasped anon. (c)
 Here but *en passant* : so we now move on. (d)

(a) Psalm xvii. 13. (b) Deut. xv. 6. (c) Ident. XXV.

(d) I said “move on :” but every hop, skip, and jump of these Identifications is of such a nature that one must pull up at every instant, with the peremptory question—*Where are we now?* What has already accumulated on us must be relegated to the Appendix : which, under letter A, the Reader is requested to look at before proceeding further.

IDENTIFICATION III.

“WAS MEDIA THE CRADLE OF THE ISRAELITISH NATION?”

Queer question this! Who ever thought it was?
 Should have been asked by some half-witted Boz.
 Was Media Egypt? where, four hundred years,
 The people *grew*, midst labours, groans, and tears.
 Was Media Palestine? where, for near twice that time,
 They soiled their heritage with ceaseless crime.
 Was Media cradle of the Hottentot?
 Suppose it e'er so plain that it was not—
 Does it then follow he had Israel's lot?

IDENTIFICATION IV.

“HOW THE TEN TRIBES LOST THEIR IDENTITY.”

As to the “*how*” we are not left in doubt:
 For Anglo scruples not to let it out.
 Israel, it seems, was doomed to obscurity;
 Though forming—“*blindly*”—yet, one common nation.
 Paul knew all this; and now, with open vision,
 He saw two bars—tribeship and circumcision.

So, with the voice of apostolic power,
 He put down both, at the appointed hour.
One as a vain and foolish thing to trace ; (a)
 The *other*, as a fatal "fall from grace." (b)
 And *this*, while 'twas his "*heart's desire and prayer*
" That Israel might be saved " (c)—not lost in cold
despair :
 And *tribeship* for himself he could declare : (d)
 James, to the whole *twelve tribes* to write could dare ; (e)
 And the beloved disciple, the recorder
 Of God's elect, seal them *in tribal order*. (f)
 Strange notion, this, of apostolic teaching.
 But, all is strange when Anglo comes a preaching.

IDENTIFICATION V.

"LOST ISRAEL'S LOCATION MUST BE IN THE ISLES."

That comment, sure, were nought but godless play
 That told its Bible what *it ought* to say.
 And Preaching no less strange, whose every head
 Asserted what its Text had never said.
 Here are *seven* Texts, put forth in rank and file,

(a) 1 Tim. i. 4 ; Ibid. iii. 9. (b) 1 Cor. vii. 19 ;
 Gal. v. 2. (c) Rom. x. 1. (d) Rom. xi. 1 ; Phil. iii. 5.
 (e) James i. 1. (f) Rev. vii. 4, 5, 6, 7, 8.

Whose sole coherence is the password "*Isle*."
 To ask their message touching the Ten Tribes
 Would look like mocking them with solemn jibes.
 Save that, *in two*, there's something that might blear it:
 If Anglo would but have the grace to hear it.
 We'll put them to their answers, one by one:
 And see how matters stand, when all is done. (*a*)

1. Well: first, "keep silence, islands." (*b*) *Which?*
 —no indication.

But let that pass: here's God's own chosen nation.
 How named? Anglo's Ten Tribes? Oh! piteous
 shame!

All ends in "ZION," and "JERUSALEM." (*c*)

2. Next: "Isles shall wait his law." (*d*) Again,
What isles? Whose law?

Sure, none can ask who e'er Christ's glory saw.
 Those blessed words 'twere blasphemy to doubt;
 For an Evangelist has brought them out. (*e*)
 But *Anglo*? What! "the bruised reed not break," (*f*)
 Whose very coming is to make men shake! (*g*)

(*a*) I content myself with exposing the absolute inconclusiveness of the passages cited: but the Reader is invited to look at the preliminary passage (Jer. xv. 4), and, after devoutly reading verses 11, 19, 20, and 21, to make his own estimate of this very characteristic treatment of Judah by her *soi disant* Brother Israel. How far it *is* characteristic, logically as well as fraternally, will be seen more and more painfully as we proceed.

- (*b*) Isaiah xli. 1. (*c*) Ibid. v. 27. (*d*) Chap. xlii. 4.
 (*e*) Matt. xii. 17-21. (*f*) Ibid. v. 3. (*g*) See Identifications XX. and XXI.

No : No : those isles were Gentile : the Deliverer, He
Whom Jew and Gentile shall together see.

3. A prophet calls, "Sing to the Lord : isles, and
inhabitants." (a)

A glorious challenge ! how the spirit pants

For the response. But, *whence is this to be ?*

The words go on—"ye that go down into the sea."

Must that be Israel ? Will you tell me why ?

No indication here can I descry.

I read of Tyre, and Tarshish, and "Chaldean cry :"(b)

Must be Ten Tribes is downright mockery.

4. "Listen, O isles ; and hearken from afar." (c)

"*Me,*" Israel's Tribes ? O shame ! *'tis Jacob's star :*

Who, though he stoop to call himself our Brother,

Will never give his glory to another.

Then ; "far-off island people"—Who are they ?

Israel—of course. Who told you that, I pray ?

'Tis nowhere in the bond ; 'tis your own gloss :

'This gold of yours is pinchbeck, dust, and dross.

Go but four verses on—What do you find ?

Words that should rouse the hearts of all mankind—

'To the wide world, salvation *Thou* shalt be—

From land to land the glory ; and from sea to sea. (d)

5. So far, NO TRACE OF ISRAEL IN THE ISLES.

But, here's another chance : our Anglo smiles :

(a) Isaiah xlii. 10.

(b) Ibid. xliii. 14. See also Ezek.

xxxix. 6 ; Dan. xi. 40.

(c) Isaiah xlix. 1.

(d) Isaiah xlix. 6.

This glorious passage—the Magna Charta of the human race—
has been already noticed. But, in the face of these wretched
assumptions, it can scarce be too often brought forward.

A prophet calls on "Isles;" with Israel's name. (a)
 They are to hear the Lord Himself proclaim
 That "He who scattered Israel will restore him,
 "And, like a shepherd, lead, and go before him."
 But, mark—"Ten Tribes" is not the opening word:
 'Tis "*all the families of Israel*, saith the Lord." (b)
 When God says "ALL," can Anglo dare prescribe?
 Yea: from that "*all*," strike out *the royal tribe*?
 Then—those rebukes of Anglo's tender mercies,
 "ZION" and "JUDAH," in succeeding verses! (c)

More yet: "a scattered *remnant*" back to come,
 From the north country (*that's not England*) (d), home.
How Come? that boastful Song Book in their hand?
 Oh, no: a *feeble—humble—weeping* band (e)
 And *whence*? the place of Anglo's exultations—
 With people "HIGH ABOVE all other nations"?
 Oh, monstrous: why, the prophet's word is plain—
 From "*land of enemy* they shall come again." (f)
 Is England Anglo's enemy?—but I refrain.

Is this enough? Should be: but, oh! be still,
 The sack's not out: there's more grits for the mill.

6. "Let them declare his glory in the islands." (g)
 Is Anglo punning? Does he read it *Highlands*?
 Go back one verse: Who are the "*they*" and "*them*?"
 Th' exclusive race of Abraham, and of Shem?

(a) Jeremiah xxxi. 10. (b) Verse 1. (c) Verses 12, 23,
 24, 27, 31. (d) See this disposed of in the next Identification.
 (e) Jer. xxxi. (resumed), verses 8, 9. (f) v. 16. (g) Isaiah
 xlii. 12.

'Tis "*Villagers of Kedar ; in the rock.*"

Does Anglo mean all common sense to mock ?

Is "Kedar" England? When the Psalmist cried

"Woe that I dwell in Kedar," (*a*) was he tried

By durance vile where Anglo feeds his pride ?

7. One more citation all the rest surpasses.

A wag might say 'twas preaching to the asses.

Nihil ad rem : the sentence as before :

But, as 'tis here, we must its sense explore.

"To the isles, recompense:" (*b*) that means, of course,

That Israel's in the isles. And, with like force,

That *we are Israel* : and *the isles are ours*,

With Anglo riches, and with Anglo powers.

Queer logic ! But, that one word "*recompense*" ?

You have not far to go to find its sense.

Look at the note beneath : (*c*) sweet news for Anglo's
isles !

We won't ask now on which side are the smiles.

But, oh, for a religion steeped in wæ !

Beyond that wretched pronoun, nought to see !

"Isles" ?—*only British* : other islands *none* :

No Crete : no Cyprus, laughing in the sun :

No Archipelago, with countless shores—

All else—throughout the wide world—nought but bores.

"*Blindness*"—but *not* "in part"—if thus we see.

But: "if the light be dark, how dark *that* dark must be."

(*a*) Psalm cxx. 5. (*b*) Isaiah lix. 18. (*c*) "According to their deeds, accordingly he will repay ; fury to his adversaries ; recompense to his enemies ; to the islands he will repay recompense."

One thing, at least, should seem as clear as day ;
 These seven citations are pure domino play.
 And so—one further joke I'll dare suggest,
 That may, perchance, add savour to the rest.
 "The islands called to utter praise": well then, of course,
 If that *must* mean Ten Tribes, with equal force
 TEN TRIBES ARE SUN AND MOON: for, only hear,
 "*Praise; sun and moon.*" Enough: the case is clear.

IDENTIFICATION VI.

"ISRAEL'S ISLES MUST BE NORTH-WEST FROM PALESTINE."

This is sad work: but we must further go.
 So, Compass, now, as well as Domino.
Squaring the circle has not yet been done:
 But here's a work my wonderment has won;
 Two distant prophecies together pressed.
 One (*a*) speaks of "west;" one, (*b*) "north:" THAT
 MEANS NORTH-WEST.

Think of two travellers—A, on *Scotland* bent:
 B, bound for *Cornwall*; both to *Dublin* sent:
 In strict observance of their own intent.

But, look! West—North: "*north-west*"—a funny
 trick.

Here's something more—that fairly makes one sick.

(*a*) Isaiah lix. 19.

(*b*) Jer. iii. 12.

Of six citations—rudely torn and wrenched,
 Each from its place, and logically clenched—
 The first, (*a*) of “WESTERN SEAS” HAS MENTION NONE:
 The second (*b*) joins with west “*the rising of the sun*.”
 The sixth (*c*)—as if to stop a certain mouth,
 From “*east and west*,” goes on to “*north and south*.”
 As for “*the north*,” one word should be enough
 To crush for ever this outrageous stuff:
 God threatens boastful Tyre in holy wrath: (*d*)
 His weapon? “Babylon.” From whence? “*The north*.”
 Simple as true; and true as simple, this—
 Though blasting Anglo’s wild hypothesis—
 The “north” that prophecy insists upon,
 For Israel, *Nineveh*—for Judah, *Babylon*.
 As for “north-west”—contrived for interests tribal—
There’s no such thing in all our English Bible.

(*a*) Isaiah xxiv. 15. (*b*) Isaiah lix. 19. (*c*) Isaiah xliii. 5 and 6. (*d*) Ezek. xxvi. 7. I said “one word:” but the Reader is earnestly entreated—touching this prophetic word “*North*”—to look at Jer. xxv. 9; xli. 6, 10, 24; xlvii. 2; l. 3, 9; Ezek. xxxix. 1, 2; Zeph. ii. 13; Zech. ii. 6, 7; and so spare me the pain of “*calling a spade a spade*.”

Even this, however, is beneath the demands of the occasion. I must therefore ask for the further perusal of Appendix, Letter B.

IDENTIFICATION VII.

"ISRAEL MUST BE A NATION."

No fear of Anglo's "*musts*" becoming musty :
 Yet, will confess, they sometimes makes one crusty.
 Their *raison d'être*, and their bald intent,
 To stop some blank in Anglo's argument.
 Here, all breaks down, as elsewhere we have found ;
 And tumbles—helter skelter—to the ground.
 "Israel must be a nation." Why ? "Because, if not,
 "God's promise has been broken, or forgot." (*a*)
 We'll leave the promise to another place : (*b*)
 Here, Anglo's logic is an evil case,
 First, mark that Israel does not stand alone,
 ISRAEL, AND JUDAH, in that Word, are ONE. (*c*)
 The test to both alike must therefore go.
 Judah a *nation* ? Anglo answers, "*No*" !
 But why no nation ? Why ? *because "dispersed."*
 (In what dark cavern was this fiction nursed ?
 "Blindness in part," indeed : and "vision sealed.")
 Look at those words, "*NATION ; scattered and peeled*" ! (*d*)

(*a*) Jer. xxxi. 35, 36. (*b*) Ident. XXV. (*c*) No less
 than eight several times in this same cited passage, viz., verses 6,
 12, 16, 23, 24, 27, 31, 40. (*d*) Isaiah xviii. 2 ; Jer. l. 17.

"ISRAEL MUST BE WITH THE TRIBE OF DAN."

Mists, myths, or facts? history, poetry, or fable?
We'll take it, bit by bit—as we are able.

First, then; “*not true that all ten tribes were
banished.*”

I read, “NONE LEFT, BUT JUDAH ONLY:”(d) sure, that's
all vanished.

But Anglo's reason's just like all the rest:
One can't say which is worst, or which is best.

(a) John vii. 35. (b) James i. 1. (c) This may sound like sharp practice. Just look back to verse 4 of Jer. i., and gauge the amount of Anglo's systematic severance of Judah from Israel: and, if this be not *usque ad nauseam*, go on to Ezek. xxxvii. 17, 18, 19. (d) 2 Kings xvii. 18. Benjamin is, of course, included with Judah.

Dan's coast, it seems, was "overlapped" by Judah :
 And so, "protected" from the fierce intruder.
 I take my Atlas—and, what there is seen ?
Ephraim and Dan collateral—NOUGHT BETWEEN !
 How kind the Assyrian, savage Dan (*a*) to spare,
 Who to his thundering march was all laid bare !
 But—p'rhaps he heard our Anglo shout, "*Halt there.*"
 Next, Anglo's *Isles (b)*—of course, for Anglo's lion,
 Although *the cited chapter speaks — throughout — of*
"Zion," (*c*)

N'importe, with Anglo !

Next comes forward "*Dan :*"

With legendary scraps—believe who can !
 And Philo chiming in, forth echoes, somehow—
 "Danais, and Tanais—Danetz—Danube—Danau." (*d*)
 One thing they both would seem to have forgotten,
 That makes those crudities look rather rotten :
 The Greeks were all called "DANAOT" by Homer :
 And history shews that it was no misnomer.
 It tells how Egypt's Danaus, with his daughters,
 Carried *Ham's* blood to Greece, across the waters. (*e*)
 And this *in Joshua's time* ; when 'twill be, sure, en-
dorsed,
 That Dan—though always wayward—was not "lost."

But—Sharon Turner's summoned to confirm it.
 Alas ! his cited words do not affirm it.

(*a*) Gen. xlix. 17. (*b*) Isaiah lxvi. 19. (*c*) Verse 8. In
 verses 10, 13, 20, it is "Jerusalem," idem, eadem, idem.
 (*d*) *Inquiry* : 2nd Edition, p. 26. (*e*) Apoll. ii. c. 1 ;
 Paus. ii. 19 ; Herod. ii. 91, &c.

As well might it be said, *Japhet is Shem* ; for mark—
Japhet and Shem *both came from out the ark.* (a)

Those awful powers—Credulity and Fuddle,
Make this whole craze one tessellated muddle.
We've glanced—and I'll make no apology
For honest frankness—at Ethnology :
Now for the map : won't here to rhythmic numbers go.
Be pleased to glance into the note below. (b)

IDENTIFICATION IX.

"ISRAEL EXHAUSTED WHEN THEY ARRIVED IN THE ISLES."

"Thy word," said David, "is a lamp and light."
But, how are we to use that lamp aright ?

(a) This point has been pretty well disposed of in Appendix A. *That*, however, had to do with Anglo-Israel Identifications I. and II. Philo also says, "It is clear from Sharon Turner, the best authority we have, that *four out of the six branches* of the human family enumerated came *from the self-same Asiatic source.*" He says, "The Anglo-Saxon, the Lowland Scotch, the Normans, and the Danes, have all sprung from that great fountain of the human race we have distinguished by the terms Scythians, German, or Gothic." And again, "*From the same regions* these, and the *parent stocks of all the modern European nations*, issued in vast numbers." (Philo-Israel's *Inquiry*, 2nd edition, p. 26.) I humbly think that Anglo and Philo have alike successfully utilized Sharon Turner for the total extinction of the argument before us. But, let us resume.

(b) This note—like certain others—relegated, for like reasons, to the Appendix ; Letter C.

Anglo will shew you. Turn it inside out.
 Reverse its terms. Whatever you're about ;
 Whate'er you're bent on ; *make it speak your mind.*
 Who don't see with your eyes, be sure is blind.
Exempli gratia—here is Israel's race
 (Meaning Ten Tribes) forth driven from their place,
 In judgment for their long continued crimes ;
 By-word and proverb for all future times.
But, with the title "RIGHTEOUS" (*a*)—mark that well ;
 And glories that their fathers ne'er befell—
 "Nations and kings made stubble to their bow :"
 All opposition vanquished and brought low.
 And—lest poor simple folk should fail to see
 That England is the place where this should be,
 And that 'twas not in *Judah's* destiny,
 "JERUSALEM" and "ZION" crown the story
 Of banished ten-tribed Israel's penal glory ! (*b*)
 And, mark again—long journey—battles—loads to
 carry :
 So Paul just drops the gentle hint, "Don't marry." (*c*)
 But—if "*exhausted*" for awhile—at length—
 Don't laugh—"the Isles would listen," to "*renew their*
strength."

(*a*) Isaiah xli. 2. (*b*) Ibid., verse 27. (*c*) I Cor. vii.
 Anglo's language, unembarrassed by Metre, is emphatic. He
 says, "It would be a long series of marchings and encampments :
 and, *no doubt* St. Paul had his eye upon the troubles they would
 have to go through when he advises them to abstain from
 marriage." I make bold to say that St. Paul never once had his
 eye on any such nonsense. But—no doubt, Anglo knows the
 purport of the apostle's writing far better than the apostle himself.

So far the domino : now let us look
A little closer on the sacred Book.

First, Paul disrecommended—not forbade the banns.
To whom? Israel, about to start; with pots and pans?
He writes to CORINTH, NOT TO “MEDIA.” Just mark
that.

So, here again, our Anglo’s walls fall flat.

But, next. *For what* did Paul so give advice?
Long journeys? wars? His reason was precise.
“*Present distress.*” (a) What’s that? He tells us
soon :

“All who live godly suffer persecution.” (b)
Go higher yet—“*a sword.*” (c) What sword? on
battlefields?
Israel triumphant fighting?—bows and shields?
O, worse than nonsense—“*councils,*” “*magistrates*”—
Yea, e’en “*the brother,*” that your master hates.

Did I speak wrong, of Anglo? or the “lamp,”
In Anglo’s hands? Do not these ravings stamp
Their own confusion on a scheme that *so*
Can make God’s holy Word a game of domino?
And *this*, the prophet “Evangelical” surnamed;
Who, “wrapt in future times,” *the Lord proclaimed* :
Looking—from Jewish darkness, to the day
When carnal types should all have passed away!
Alas! all Anglo’s looks are *backward—to the earth.*
Yet—sure—he’s heard of Jesus; and the second birth;

(a) 1 Cor. vii. 26. (b) 2 Tim. iii. 12. (c) Matt. x. 34.

And "the *inheritance*"—not for a fleeting day—
 But "incorruptible, and undefiled, and fading not
 away"! (*a*)

(*a*) I am engaged in exposing a perversion of Scripture language; and not framing an alternative Commentary. It might be, therefore, sufficient to say, here, that the very notion of a people, turned out of house and home for their obstinate perversities, being solemnly announced as "*the righteous*;" and of distant islands being as solemnly called to "keep silence" and answer questions, whilst the aforesaid, not very distinguishable parties—just off a long journey; and, at least not wanted in those parts, were recovering their strength—is something beyond even the grotesque. If called on, however, for what I humbly suppose to be the real sense of the passage, I would say, *First*, look at Job xxxviii. 3. Here is a similar challenge; and a similar prelude—"gird up thy loins"—"renew your strength"—and stand up, as men ready to "answer." *Next*, for "the righteous man," and "kings as dust to his bow," look at Heb. vii. 1, and see *who* "returned from the slaughter of the kings." Then, for the question the interrogated had to answer, go back to Job—same chapter, verses 5, 6, and 8. It is the same identical question, involving the same assertion of the Divine prerogative. "*Who* hath laid the measures?"—"Who laid the corner stone?"—"Who raised up the righteous man?" Look, next, at the *grammatical*, or rather the *personal* drift of the passage—Islands addressed, and challenged, "Keep silence—come near—then speak—come near to judgment." Just see the hobble-bobble the Anglo reading would throw us into: Isles, persisting in their idolatry, but keeping silence whilst these non-descript Innovators, ushered in under the name of "righteous," were renewing their strength (for what purpose, Identifications XX. and XXI. will tell us). And, lastly, the winding up of all—addressed—not to Jew-repudiating Anglo-Israel in the British Isles, but to the "Zion and Jerusalem" Anglo-Israel turns eye, ear, and heart away from (see verse 27, the same chapter). And

IDENTIFICATION X.

"ISRAEL WAS TO BEAR ANOTHER NAME IN CAPTIVITY."

"Confusion worse confounded," with a witness,
Fitting together *absolute unfitness*.

Such membership of nonsense claims dissection :

Yet the eye shrinks aghast from introspection ;

For every glance involves a vivisection.

Well : keep but both eyes open ; and you'll find

Th' amusing with the dreadful intertwined.

So that one might declare, if it were lawful,

The awful comic ; and the comic awful.

First, "*in captivity*, another name."

What name ? "*The British nation*." not unknown to
fame.

Fine thing, "captivity"—a welcome doom !

But—ARE WE CAPTIVE ? tell me, pray, to whom ?

If so, Identi'cation XXX. gross beguiles :

It says, "*Israel can ne'er be conquered in their Isles*."

Yet Anglo strangely adds, as by the bye,

"In Scriptures, *properly compared* (!) a beauteous
harmony !"

all these eccentricities an aggregate proof that *we are Israel* ;
because Israel *must* have been "*exhausted*" on their arrival in
England—though we have *no counter proof or notice that we ever*
were exhausted.

Well; look again: there "Israel" says "Although
 "Nor Abraham, nor Israel us should know." (a)

"Israel, *i.e.*, *the Few*s." Oh! then, it seems,
 The Jews *are* Israel—*malgre* Anglo's dreams!

But, look again. "Thy servant's sake"—a term
 "ALWAYS TO TEN TRIBES APPLIED." Oh! how infirm
 Poor common sense! Judah, however fervent,
 Ne'er honoured with the title of God's servant:
 Only those lawless tribes. Well: this *is* "harmony."
 And something more—but, just don't say *a lie*. (b)

(a) Isaiah lxiii. 16.

(b) The above scarcely needs explanation; though it may ask for proof. The sweeping assertion as to the term "*servants*" is made in defiance, "open, knotty, palpable," of passages Anglo can scarce have failed to be familiar with: amongst others, Neh. i. 10; ii. 20. Psalm lxix. 35, 36; lxxix. 1, 2, 10; cii. 13, 14, 21, 28. Isaiah lxvi. 13, 14; and what is, if possible, yet more astounding, verse 9 of the very chapter (Isaiah lxx.) under process of maltreatment. And yet—conventional courtesies apart—one may righteously refrain from the utterance of an ugly word. The fact is that, between the intentional deception of others, and the unconscious deception of one's self, there are many shades of intrinsic difference, and many consequent degrees of moral responsibility. The reciprocation of truth and error in a human soul are, to a certain extent, a mystery, fathomable only by "the Searcher of hearts." One cannot, indeed, avoid amazement—(or amusement?)—at the dexterity with which the *signal posts* of right and wrong perception are often "*turned*" by some whom we should shrink from charging with constructive fraud. I have already put my finger (Appendix A.) on the avowed reason for the non-acceptance of an unanswerable *sequitur*, that its admission would involve "*terrible inconveniences*;" and the assertion now before us demands a no less honest exposure. It is not for me to pronounce the sentence of personal accountability. But I

But, now, the "*name*"—Israel's, not Judah's name.
New name : old lost : (dodge only still the same.)

Mark well the text, Isaiah lxxv. 15 :

And see what word that sentence comes between :

Verse *nine* makes "JUDAH" heritor of God's mountain ;
Eighteen, "JERUSALEM" of joy the fountain.

'Tis clear, the promise of "another name"

Is *Fudah's* : or the prophet's words are sore to blame.

Anglo may play the snatcher, if he pleases :

He'll find a burning coal in what he seizes.

But, more—in rushing on the words aforesaid,

He trampled others lovingly endorsèd.

For "ZION" and "JERUSALEM" they announce

"Another name—the Lord was to pronounce." (*a*)

Such awful antics are profoundly shocking,

Can Anglo be that urchin caught a "*mocking*?" (*b*)

am none the less under obligation of laying bare the logical deformities of such phenomena ; though under distinct protest that—however unsparing the process—it is neither for a judicial, a psychological, or even a simply argumentative purpose. My *mot d'ordre* is, "*Let God's Word be the truth ; though every man should seem a liar.*" And so we go on : only with the distinct understanding that TWO AND TWO DO NOT MAKE SEVEN, though all the Anglo-Israelites throughout the world declare it "*articulus stantis vel cadentis ecclesiae.*" Meanwhile it is fairly pitiable to find thus—step by step—the unmistakable *rubbish* of which the foundations of Anglo-Israelism are constructed.

(*a*) No Reader can need informing that the above refers to Isaiah lxii. 1, 2. Perhaps he will look on to verses 11 and 12 of the same chapter, which alone were enough to rebuke and crush the main point in this monstrous so-called Identification.
 (*b*) Gen. xxi. 9.

He seems almost to say in all these jibes,
That "ZION AND JERUSALEM" must mean "*ten tribes*."

But, here's again, "*blindness in part*" on Israel.
Whether he means *himself* he does not tell.

If so, the modest "*part*" might be omitted :
For *wholesale* better serves what's here committed.

Paul's "blindness" is *not seeing God's salvation : (a)*

Anglo's, not knowing one's own place and nation.

Paul's "part," a portion of the people Israel :

Anglo's, a portion of the Individual.

Once more—that "*other name*." No Englishman's
ashamed

To hear himself after his country named.

But—there's ONE NAME above all other names—

That, with a holy joy, the soul inflames.

Not by two tribes—nor ten—nor twelve together
claimed

"BY WHICH GOD'S FAMILY IN HEAVEN AND EARTH IS
NAMED."

A name, not given that none the bearer know—

A dodge—an alias—an incognito—

But stamped within, and on the forehead sealed,

That God's nobility may stand revealed :

Not by proud vaunts and isolating airs

(By God abhorred, as His own Word declares) (*b*)

But meekness—pureness—truth, and "love unfeigned ;"

And every grace by which the heart is gained :

(a) 2 Cor. iii. 14, 15. The transparent dodge is systematically
carried *partout*. (b) Isaiah lxxv. 5.

A name that gilds "*reproach*" with honour's rays ;
And makes e'en suffering—"as a *Christian*"—cause of
praise.

Compare with this, our Anglo's strange cognomen
Of *skulking*, first, and then of *brag*, the omen.
And see, what, (if not meant for joke, would do as well,)
"Unveiling *Gentiles*" means unveiling *Israel*.
Simeon could therefore die "in peace"—though it
appears

Israel was not then veiled : and *then*, for years
Well nigh 2000, was in darkness hid,
Till Anglo came, all darkness to forbid. (a)

(a) We need not repeat Identifications I., II., and IV., with Notes and Appendix A. But Philo-Israel asks authoritatively "How is Christ for the unveiling, or Apocalypse of the Gentiles, unless Israel—lost among the Gentiles—'*Lo-Ammied*,' and Gentilized—is to be revealed and unveiled?" So far the Gospel according to Anglo-Israelism—salvation systematically made to turn—not on revealing Christ, but revealing the Ten Tribes! See "Banner" for 3rd Aug., 1881. But the marrow and essence of the absurdity is in the Identity before us. Open your mouths, therefore, all ye to whom *the truth* is tasteless; and whose soul is athirst for the sauce piquant of paradox. We are told of Israel by Hosea that, for her sins, she should not be known by the name of "*Ammi*," or my nation; but that this name should be taken from her, and that she should be known as "*Lo-Ammi*," *i.e.*, not my nation. Common sense asks here two very simple and obvious questions: 1, Was Israel ever publicly known by the name of "*Ammi*"? and 2, If she was afterwards as publicly called by the contrasted name of "*Lo-Ammi*," how could she be so *incognito* as to require *unveiling*? Common sense might find *another* question protruding itself: but from *that* I abstain. As

IDENTIFICATION XI.

"ISRAEL IN EXILE, TO SPEAK ANOTHER TONGUE—NOT
HEBREW."

Here's *semper eadem*—worse and worse. I wonder
When we shall 'scape these crackers, squibs, and thun-
der.

The squibs and crackers, *awful* ! but the thunder
One grave, fantastic, sanctimonious blunder.

"Hebrew not spoken in captivity."

But "stammering" language of the *then* nativity. (*a*)

Nice notice, this, of our grand Anglo-Saxon !

But let that pass : Anglo directly tacks on

"THIS, IF APPLIED TO JUDAH, WERE UNTRUE."

Clerk ! note that down : and look the passage through.

to the passage, thus again and again so hideously thrust upon us, one should require no supernatural gift to see that the words thus played with are an expression of a judicial sentence communicated to the prophet, and not an announcement of a national change of appellation. The simple, unperverted, unsophisticated little child might see at a glance that the words, "*Ammi*" and "*Lo-Ammi*," are the names of *the prophet's two children*, given to make them *a parable*. But Anglo-Israel has yet to become the "*little child*:" so he insists on standing Sponsor to a bare-faced absurdity.

(*a*) Isaiah xxviii. 11.

"Well : here—three verses on—comes in the special
‘them.’

"It's '*Ye that rule this people in JERUSALEM.*'" (a)

Now, Jury ! Anglo challenged this probation.

Your verdict ? "FALSEHOOD, UNDER SEMBLANCE OF
QUOTATION."

IDENTIFICATION XII.

"PHYSIOGNOMY."

This number XII. can scarce be meant for chaffing :
 Yet one can scarcely read it without laughing.
 'Tis harlequin turned preacher : and in *pose* :
 The Text (in surplice half concealed) a *nose* !
 But—*things involved* some passing notice brave.
 The subject's deep ; and Anglo's very grave.

The whole twelve tribes all driven from their home :
 But—with a mighty difference : *two* to roam—
 Scattered—peeled—vagabonds—from land to land :
 The *Ten*, where'er they go, a firm, united band.
 And with a further difference—*Fudah plainly shewn* ;
 And hated : Israel honour'd, and can hold his own :
 But—by himself, and others—ALL UNKNOWN.

(a) Ibid., 14, 16.

Curious all this: don't know where it is written:
Save that, as Anglo says, we're all with "blindness"
smitten.

But, true or false—here's something yet more strange :
 One blood : one cradle : one paternal grange :
 One early brotherhood : one common speech :
 One promised land, they all together reach :
 One common doom of banishment—How is it
 Their very face their oneness don't exhibit ?

“ Ah ! yes,” says Anglo, “ ‘thereby hangs a tale.’
 “ An unseen hand’s in that mysterious veil.
 “ Such diverse fortunes ’twixt the two to be—
 “ The family likeness was erased ; you see.
 “ At *one* men point the finger as he goes,
 “ With—‘that’s a cursed Jew : *he’s got the Roman nose.*’
 “ The other”—what? *snub? crook’d?* “ oh, never mind :
 “ Men can’t detect him : and *himself’s ‘half blind.’* ” (a)
 Sad ! well : let’s hope—please Anglo—that, without
 much pain,

These several noses may be one again !
 Meanwhile, 'tis Anglo's duty forth to tell,
 "We've got no Roman nose—argal—WE'RE ISRAEL." (b)

(a) "*Blindness in part.*" Rom. xi. 25. (b) The above—minus the licensed banter—is the faithful amount of this Anglo-Israel argument. Number Twelve ends characteristically with the following paragraph: "The Identity is supported by the fact that the physiognomy of the British materially differs from that of the Jews." Let's hope no Briton will put his finger to his own non-jewish nose, and gravely ask, "Are not *some other Gentile races* in the same deplorable condition?"

IDENTIFICATION XIII.

"ISRAEL MUST BE A MULTITUDE IN EXILE."

"*Exile*" and *growth*. Did we quite well to laugh
At that sad word "*Captivity*" ? We'd then not half
The grave burlesque : it grows from page to page :
Its course more wonderful at every stage.

God's threat to Israel, if they would not hear,
Was "*scattering*"—"FEWNESS"—"*anguish*"—"pain,"
and "*fear*." (a)

Anglo thinks nought of striking all this out ;
And putting threat and promise in a roundabout

Then Osee's word for "*Israel in their isles* : " (b)

When Osee speaks no more of "*isles*" than tiles.

"Isaiah quoting Osee." True ? or spurious ?

I daren't pronounce. But here comes something
curious :

Something that makes XIII. another blot :

"*Remnant*," (c) Isaiah says ; Hosea *not* :

But, look ! the homeward march that he foretells :

Whence from ? the isle where Anglo-Israel dwells ?

Plain as a pikestaff : 'tis *Assyria's land*. (d)

But Anglo is too shrewd to understand.

(a) Deut. xxviii. 22, 62, 64, 65. (b) Hosea i. 10.

(c) Isaiah x. 21. (d) Ibid., 24. But fail not to note the
connecting word "Therefore."

Isaiah, Jeremiah, and Ezekiel,
 With all the "*minor prophets*," could not tell
 What Anglo-Israel prophets know full well.
 Egypt, Assyria, Babylon—all one :
 WRITE DOWN GREAT BRITAIN—AND THE THING IS
 DONE.

IDENTIFICATION XIV.

"ISRAEL TO FIND THEIR ISLES TOO SMALL FOR THEM."

Bold man, our Anglo : "*lifts his horn on high*."
 'Twas Paul and Osee : *Moses*, now, he gives the lie.
 'Tis but a following up what went before :
 Only the marvel deepens, more and more.
 "*Few birthright promises*"—by voice Divine
 To Abraham and Jacob—so says Master Hine—
 "*Were realized by Israel in Palestine*."
 "Their seed was *not* 'as stars of heaven,' nor 'dust of
 earth,'" (a)
 They took the words for more than they were worth.
 "*They were not meant t' apply when in that land*."
 They heard the word, but did not understand.

(a) Gen. xiii. 15, 16, 17, and *nota bene* that Anglo characteristically eliminates verse 16, though the three verses 15, 16, 17, form one unbroken sentence ; and the first and third make express mention of "*the land*."

And Moses worse : he dared to say, "*ye were as stars.*" (a)
 Alas ! for Moses when with Hine he jars.
 But more ; this is but half : he dares to add
 "*Ye shall be few (b) when plucked from thence.*" How
 sad

That Israel's lawgiver could talk so light ;
 And Anglo Hine be forced to set him right !
 Yet so it is : and, further, Master Hine
 (And mark, 'tis not for you or me t' opine)
 "Scripture is most explicit on this point"—
 (So carnal reasonings are all out of joint—)
 "*Israel would find the place for her too small.*"
 What place ? Why ask ? Isaiah shews it all.
 He says, "*Listen, O Isles.*" (c) What isles ? What
 could they be ?

But British isles—the home of you and me.
 And further look : well might he say "*explicit !*"
 Oh ! sweet and lovely word : one longs to kiss it :
 "*Thy waste and desolate places ; and the land*
 "*Of thy destruction :*" (d) that, again is England ;
 For Anglo says 'tis "*HIGH ABOVE all nations.*" (e)
 And Anglo's words are all Identifications.
 So, here we are—"waste," "desolate," "destruction :"
 Swelling with greatness—under Hine's instruction.
 'Tis wonderful : but every truth is textile.
 So—IF YOU WOULD BE GREAT : GO INTO EXILE.

(a) Deut. xxviii. 6. (b) Idem. (c) Isaiah xlix. 1.
 (d) Verse 19. (e) Preface to Identifications, p. 5.

But, go we on ; the master's fingers shew
That promised land was not "*the land of promise* :"
oh no.

The land of promise ne'er was seen from Nebo.
 Not that *that* land was but an earthly type
 "Of *heavenly things to come*" when age was ripe.
 Shadow or substance, 'twas still "*earth to earth* :"
 But, greater size, and more transcendent worth.
 "*Fulness*" was "*in the isles*" where we have come :
 And Israel—"oft reprov'd"—where'er he roam—
 Is but, *to Exile*, really going home.

You start : "*no Restoration?*" O yes : sure and
sweet :

Nice pleasant visits to our country seat :
 "Two of a family," or so : for the whole nation
 Return would be a downright degradation.

Wondrous, indeed : but this part of the ditty
 Anglo's not quite identified ; the more's the pity.
 For me—"no prophet, and no prophet's son"—
 I dare not do what he has left undone.
 Yet, here and there, I seem to get a glance
 Of what, with his unfolding, would the world entrance.

Those holy pronouns—*we, us, ours*, have so annexed
 Each several item in the sacred text,
 That place, time, person, all is mystery
 Till you have master'd, first, our English history.
 Then—if prophetic juries you'll empannel—
 "Isle" comes out *England* : "sea," *St. George's*
Channel.

Nay : who can tell how many things of yore
 Were types of what was, then, for us in store ?
 Two facts well grasped—you're from all error saved ;
 " Jerusalem " is *London*—Queen Victoria, "*David*"
 " Mountains about Jerusalem " ? Why, just be still
 There's *Hampstead* ; *Highgate* ; yes, and *Shooter's hill*
 " Fishgate ? " and *Billingsgate* : and then, not far,
 For their old Temple gate stands *Temple bar*.
 Ah ! yes—although for this may be denials—
 They had " seven lamps : " and we've our "*Seven
 Dials*."

Don't laugh : these things are full of solemn meaning :
 And should be scored ; with others of like seeming.
 But, THE GREAT TRUTH—to him who understands—
 Is that what some called "*glory of all lands*"
 Was all too small for what each day expands.
 Nor that alone : England's herself too small.
 She must o'erspread the earth to take it all :
 Her countless colonies one *regium donum* :
 And "*British interests*" God's great *summum bonum*.
 So, over all her palaces and " gates " write *Gloria* :
 For Solomon himself was not Victoria.

Whether this "*gain is godliness*" is a question.
 I'll not stop—here—to make my own suggestion.

"ISRAEL MUST BE IN POSSESSION OF COLONIES."

O shame! *Whose cry?* What rests the moistened eye on
In verse fourteen? That sad complaint of "ZION;"
And that heart-rending answer, (*c*) Anglo reads not;
Or, if he ever read, most surely heeds not?

(c) v. 14, 15.

And see—whilst Anglo says, “*not for the Few*,”
The word runs on—“*thee*”—“*thou*” and “*thine*”—
that promise true.

2. Yes; and what Anglo makes its cream and marrow;
“Thy waste and desolate places found too narrow.” (a)
“*That must mean colonies.*” Indeed! “the *land*
“Of THY DESTRUCTION”? (b) Must we understand
Israel in these her colonies destroyed?
Her world-wide “heritage” made waste and void?
(Or, was “destruction” just the other way?
That awful work—I’ve not the heart to say—
Israel to “*push*.” natives to “*die*,” as matters run
Identi’cations XX., XXI.?)

But, this grim joke must not divert our course;
Nor rob the *actual* of its comic force.
To find proud Israel’s colonies in Judah’s border
Is a bold stroke of the chop-logic order.

3. But, “Israel, else, were not ‘*a company of
nations.*’” (c)

Curious, again! Why, ’mongst these ’Denti’cations,
We’re told, in number VII., “*Israel must be*
“A NATION.” This I can’t exactly see.
But; first and last, it’s all a mystery.

4. So far, so bad. But oh! here’s something worse:
Here’s Jeremy next looked to—*for a curse.* (d)

(a) v. 19. (b) Ibid. This absurdity occurred, with all due
notice, in the preceding Identification XIV. (c) Gen.
xxxv. 11. (d) Jer. xv. 7.

Of course on Judah—though we know full well
 That, for one curse on him, there's more on Israel. (*a*)
 But—p'rhaps a something near *the question* lies :
 Something that speaks express of "*colonies ?*"
 CAN'T FIND ONE WORD.

So now, from bad to worse :
 Isaiah's here again—with mangled verse.
 Our Anglo dares to make the prophet tell
 A transfer of God's love, from Jew to Israel.
 We'll fling his coloured spectacles away :
 And see the passage in the light of day. (*b*)
 "*My servants, eat and drink: YE,*" left without relief—
 "*My servants sing for joy: YE wail and howl for grief.*"
 A frightful contrast. But—*who* is, then, this "YE" ?
 Anglo assumes that *Judah* it must be.
 Oh, monstrous ! Could embodied fraud do more ?
 Whence comes the contrast ? What has gone before ?
 It opens with "*But ye*"—at verse 11 :
 Go back to 9—almost from hell to heaven—
 "*Inheritor of my mountains*—JUDAH, mine elect :
 "Carmel to feed, and Achor to protect :"

(*a*) See for the moment, that fearful chapter Ezek. xxiii., with its awful denunciation—*first on Israel* ; and *then* afterwards on Judah. (*b*) Isaiah lxv. 13-15. The really disgraceful gloss was virtually dead and buried under Identification X. : but it seems to have "as many lives as a cat." It was there : it is *here* : it will be in the next Identification, XVI. : and I know not where besides : but whenever and wherever, it shall have its becoming reception.

All this of "Judah : " *then* the dire "*But ye*."
 Contrast like that, with Judah, *could not Fudah be*.

But, look again ; we've yet but half th' exposure.
 'The sense is guarded by a firm enclosure.
 First, *Fudah blest* : then, the contrasted break ;
 'Then, the *recurrent blessing (a)*—shut out all mistake.
 'The Lawyer who, in open court, were told
 'To plead that "*ye*" meant *Fudah*—should we call him
bold ?

Or what ? Yet here it is : and Anglo's name is to it :
 Date '74 : and no revoke—SOME ONE MUST RUE IT.

5. E'en this not all. Here is a Co-respondent.
 As "*ye*" meant *Fudah*, "*servants*" *Israel* meant.
 Alas ! for these betrayals—line by line.
 Just look again at verse aforesaid—number 9.
 We'll have no nonsense : What is written there ?
What ? why enough to make a wise man stare.
 "Servants" are "*Fudah* : " ISRAEL JUST NOWHERE.
 Or, take this wondrous chapter, xlix., again ;
 And ask one question—though the answer's plain :
 But just to see how Anglo's fingers clutch
 Prerogatives an angel would not dare to touch—

A. "The Lord that formed me to bring Jacob to
him." (b)
 Who is that "*ME*" ? The answer can't be dim.

(a) Verses 18, 19—alone sufficient to blast with confusion the whole of this shameless argument. (b) v. 5.

B. "Though ISRAEL be not gathered : *yet shall*
I :" (*a*)

Again 'tis clear—and stifles Anglo's cry.

What more it says will come out by-and-bye.

C. "*My servant* to raise up the *tribes*" (*b*)—all know
 the rest :
 Then Israel's tribes are not the "*servant*" here
 addressed—

D. "*Thou*, the preserved of *Israel* to restore : " (*c*)
 Then, Israel's not the "*thou*"—What want we more ?

* * * *

But—touching COLONIES, one might suppose,
 To hear the cawing of some Rooks and Crows,
 That there had never been colonial stations
 Till Anglo came with these Identi'cations.
 Well : I'm not *pos.* ; but something seems to mutter
 That *Pondicherry* came before Calcutta.
 And, when our Wolfe met his heroic fall,
 The *French* were at Quebec and Montreal.
 Another thing is clear : and none should startle—
 The *Dutch* were well "down South" before *Sir Bartle*.

But then, that "*Cape*," no longer "*of Good Hope*" !
Who brought its storm-beat peaks within our scope ?
 Can man forget De Gama's honoured name ?
 His first discovery ; and his growing fame :
 With golden regions Truth can ne'er make nought on,
 E'er Clive and Wellesley yet were born or thought on—

(*a*) Ibid.

(*b*) v. 6.

(*c*) Ibid.

Goa and Malabar—Ceylon—Pegu and Siam—
 (So long ago, it seems like going back to Priam.)
 Columbus too, who spanned th' Atlantic flood,
 (Not born, I ween, of Anglo-Israel's blood.)
 And then, those names in Spain's colonial Primer—
 Pizarro, Mexico, Peru, and Lima :
 Aye, and that proverb that from history rises,
 "WHERE'ER ROME CONQUERS, THERE SHE COLO-
 NIZES" ? (a)

Go we back yet ; the distance is not dark,
 For God's own lamp will lead us to the mark.
 "There go the ships : " I hear "*Chaldea's cry*" (b)—
 The cry of enterprize and energy.
 There stands a King—heaven-titled "*King of kings*," (c)
 Whose image through all time its shadow flings.
 Talk we of "belting earth" ? the prophet says
 "Thy branch, O King, on all things living plays :
 "Thy fatness feeds all flesh : thy rule extends
 "Thy kingdom, power, and strength, *to the world's*
ends." (c)

Was *that* "Identity" ? We've not yet done—
 There's more to tell of, yet, than Babylon.

* * * *

But wherefore ? you've a word I won't discuss,
 "*We're Israel : and they're not* : so make no fuss :
 "What is no proof for them, is proof for us." (d)

(a) See an incidental illustration, Acts xvi. 12. (b) Isaiah
 xliii. 14. (c) Dan. ii. 39 ; iv. 22. (d) Identifications,
 p. 19.

"High places," "sones:" (a) "prisoners," (b) the
lost ten tribes :
"Darkness," (c) the "blindness" that St. Paul de-
scribes : (d)

And, that audacious dodge about "*But ye ;*" (e)
That seems a claim for standing in the pillory :
All ending in a twice-repeated theft ;
"Zion," of plighted promise openly bereft. (f)
What the whole dodge identifies itself withal
Can't say : its author says "ANTHROPOLOGICAL"
Well : though of real proof there's nothing more,
He's got another notch upon the score.

IDENTIFICATION XVII.

"ISRAEL'S COLONIES MUST BELT THE EARTH."

These *faggot proofs* scarce call for an exposure :
Their very utterance is their own disclosure.
Words boldly taken in a juggled sense ;
Or put together, under false pretence.

(a) These "pastures or possessions in all high places" were
in the preceding Identification (p. 18 of Mr. Hine) "*desolate
heritages.*" (b) v. 9. (c) Ibid. (d) Rom. xi. 25.
(e) Exposed in Identifications X., XV. (f) Verses 14, 15
of this chapter xlix.

Thus, by authority of Mr. Hine,
 "Lot" is a "*girdle*"—"belt"—or "*measuring line*."
 So, when the Psalmist saw his "lot maintained," (a)
 He meant his "*girdle*" safe and sound remained.
 When thieves invite you to "cast in your lot," (b)
 It is your "*belt*" they want to clutch—Why not?
 And when "the lot upon Matthias fell," (c)
 It was the "*measuring line*," of course, as well.

* * * *

But—to be serious : all can comprehend
 The rod, or *branch of lineage*, God would send
 From Jesse's stem : (d) so all can understand
 The rod, or *sceptre*, (e) in the monarch's hand :
 The "rod of iron" (f) for the rebel foe,
 That, at this moment, *Ireland* ought to know :
 The mystic rod that giant Moses took : (g)
 The "rod and staff:" (h) that meant the shepherd's
crook.

But "rod of measurement" my mind bewilders.
 I never knew it's being used by builders.
Certes, whene'er to Scripture I proceed,
 'Tis never measuring *rod*, but "*measuring reed*."

But let that pass : to flog each verbal sin
 Would leave scant soundness in a certain skin.
 So now—from *words to facts*, that we may see
 What Anglo's rendering will turn out to be.

(a) Psalm xvi. 5.	(b) Prov. i. 14.	(c) Acts i. 26.
(d) Isaiah xi. 1.	(e) Psalm cx. 2.	(f) Psalm ii. 9.
(g) Exod. iv. 17.	(h) Psalm xxiii. 4.	

Here's "Israel, God's measuring rod." (a) *When?*
Where? and *How?*

We must *go back* ere we can come to *now*.

That makes the puzzle : for, just look, and see ;

'Twas "*Israel is*"—not *Israel is to be*.

We know that *Israel's land* was measured—lot by lot.

WHAT LAND DID ISRAEL MEASURE ?—I've forgot :

Egypt ? Assyria ? Pul ? or Lud ? or Javan ?

Or Tyre, of many a land the port and haven ?

Hear Asaph—"Zion, lot of thine inheritance : " (b)

Did Zion move about to measure ? What a dance !

But, now—for that tall talk there's no forgetting—
 About "EARTH BELTED," and "SUN NEVER SETTING."

Only, for "*earth*," take *water* ; and the fishes ;

And you may have some echo to your wishes :

But, if the word means *land*, and *men upon it*,

Methinks hard facts will rather mar your sonnet.

We'll take your measuring rod : *but we must fix it* :

We can't quite recognize your *ipse dixit*.

There's Portugal, and Spain, and France, and Switzer-
 land,

With Italy, and this or that on either hand ;

Then Germany, and Austria, and the Russian bear—

Grim iron teeth—stretched paw—and greedy glare ;

Armenians, Persians, Tartars, and Chinese.

Is that your belt ? Pray tell us, if you please.

Or does your flattering "sun" ignore all these,

To flirt with Anglo-Israel on the seas ?

(a) Jer. x. 16 ; li. 19.

(b) Psalm lxxiv. 2.

Of *Africa* one scarce dares speak—there's such a flout—
French marching in : and English scuttling out.

* * * *

But—"girdle"—"cord"—and "belt"—WHAT DOES
THAT MEAN ?

Mere isolated points—with land and sea between
Take the three first paraded—each, a "cord"—
Heligoland, Gibraltar, Malta. Just a word :
Say: *does the first bind Denmark, Germany, and Sweden?*
One might as well declare it bound old Eden.
"Gibraltar"—Does *that* bind Portugal and Spain ?
Or "Malta" bind fierce Afric's boundless plain ?
Your boasted "girdle's" but a rope of sand.
Or, is it *something else* you understand ?

Alas ! 'tis all fiasco. Go we back :
A pretty circle we shall have to track.
"*Israel, of God's inheritance the belt.*"
Here's darkness that, like Egypt's, "may be felt."
"*The outward circle of inheritance :*" mark that.
WHAT OF THE INSIDE SUBSTANCE ? You fall flat.
For me—if 'tis a question of God's favoured treasures,
I'd be—not measuring belt—but *what it measures.*

But, that's not all : there's something further yet :
And something that we must not quite forget.
These wretched jibes come from one master juggler—
Words of old Moses jerked into a juggle : (*a*)

(*a*) Deut. xxxii. 8, 9. Read the two verses together. They are continuous.

So, here 'tis fixed—despite all intricacy—
That *Fohn is Ephraim*; and *his son Manasseh. (a)*

IDENTIFICATION XIX.

ISRAEL'S ISLES FOUND TOO NARROW MORE THAN ONCE.

To *urge* again what has been urged before
Is but to make it do its work the more.

(a) This bare-faced juggle—for it can be nothing else—is so characteristic of the whole Anglo-Israel scheme, that it is worth while to give, in their own words, “its very form and pressure.” Philo-Israel, in his Pamphlet, “Are the English People the Lost Tribes of Israel?” says (Chapter IV., p. 15) “The great American Nation, we may add” (only a passing remark!) “is distinctly OF ENGLAND”—just as, of course, *elder Brother*, Manasseh, was of the *younger Brother*, Ephraim! Pretty well for sacred Identification! But further—“These sixteen nations, or, as we may now claim to say, the British Empire, would, in these latter days, become A NATION, with a company of no less than twenty-seven other dependencies or nations (!) in close federal union with herself, yet partly independent in their political organization. The great American Nation is the twenty-eighth.” I leave this perspicuous “*Anthropological*,” *political*, and *numerical* enigma to those who may be fond of walking in darkness. Perhaps some “flashes” may be found in a comparison of two short sentences, the one at the beginning, the other at the end of this elaborate specimen of jugglery—First, that “*there can be only twelve tribes of Israel.*” Next—that “*God has provided that the land shall be divided in thirteen parts.*”

To *score* again what has been scored already (*a*)
Must make one think that *something's* not quite steady.

But look : we've lost our offspring Jonathan : (*b*)
Manasseh's now an independent man.

Yet—"ISRAEL MUST BE A NATION:" (*c*) never mind :

"After the other's lost, they yet shall find

"The place too narrow." *But*—the consequence !

It fairly laughs to shame all common sense.

I lack the impudence to put it down :

So see the note : but—only pray don't frown. (*d*)

(*a*) Ident. XIV. Anglo says "We need not dwell on this fact as it is really brought out in the foregoing." So, though not worth a second development, it may have a *second scoring*.

(*b*) "Truly: she is from us. The Americans are of our stock" (p. 24)—just as Manasseh, the *elder* brother, was of Ephraim, the *younger* stem !

(*c*) Ident. VII., and Preface, p. v., already cited, "I maintain that God requires the Ten Tribes to be a Consolidated Nation."

(*d*). "Our people, after we had lost America, was obliged to say again, 'The place is too narrow.' Hence we acquired Australia" (now called Greater Britain), "New South Wales, New Zealand, &c." Anglo gravely adds, "This is a most *telling* Identity." Of what it is really telling, I forbear to suggest. But methinks the whisper may, some day, be heard—Scotch fashion—"War that fellow—that calls himself Anglo-Israel ! He says he wants elbow room—and forthwith there come marauding parties that say 'they must' *belt the earth*:" and "thereby hangs a tale:" for which see Identification next following.

IDENTIFICATION XX.

**"ISRAEL MUST PUSH THE ABORIGINES OF HER COLONIES TO
THE CORNERS."**

What words were those the loving Master spake
To all who of His truth and grace partake ;
Made one with Him by act of second birth ?
"Ye are the light and salt of all the earth."
And what those others, by the prophet's voice ?
"For them the wilderness shall gladden and rejoice :"
No thirsty, "ravenous beast," with savage strife :
But paths of peace ; "streams" from the fount of life.
BUT WHAT IS HERE ? Oh, backward march of time !
The stern reversal of those words sublime !
Two thousand years of gospel-truth and grace ;
Here's self-called Israel leaping from his place.
To ope the blinded eye ? to cool the parched tongue ?
And stay the hand of violence and wrong ?
Hear Anglo's words—"We're bullocks, and have horns."
"We'll push those natives back among the thorns :
"Yes ; and we'll make short work of those rough
powers ;
"We want more room : and all the earth is ours."

You say you're "Abraham's seed": well: only try
 back ;
 If so ; MUST BE THROUGH ISHMAEL ; NOT THROUGH
 ISAAC. (*a*)

IDENTIFICATION XXI.

"THE ABORIGINES OF ISRAEL'S COLONIES WERE TO DIE OUT."

Were Anglo's craze tried by one single test,
 This were enough to set the thing at rest.
 It beats the law's chicane ; the wit of fools ;
 And all the sophistries of all the schools.

(*a*) I have been long praying, day and night—in my closet—for the conversion of Cettewayo. What would be the emotions of that, by no means ignoble, spirit, could he read these words of a professing Christian, in what Anglo scruples not to call "*the pushing Identity*"—"a most telling Identity"—and "*a beautiful clue*:" adding, "This is the very thing that both the British and the American people are doing, as all our colonies know. We have done it to the Tasmanians, the Aborigines of Australia, the Caffres of the Cape, *indeed in every colony where we place our foot*. And the Americans, who are Manasseh, have done the same to the Indians, who are pushed to their back-woods. *How intensely valuable the Bible becomes* when we are able to trace the Word of God"—(THE WORD OF LIFE)—"*being fulfilled*." What true Christian heart can withhold the refrain, "How beautiful upon the mountains the feet of him that bringeth good tidings, that publisheth peace"? But this is the gospel according to Anglo-Israel.

First, read those glorious words of heavenly grace,
The royal charter of the human race,

"IN THEE SHALL ALL EARTH'S FAMILIES BE BLEST:"

Words in the angel song so gloriously exprest.

Then sniff our Anglo-Israel's poisoned breath,

That makes our colonizing rank with death—

"Two large tribes gone already—since we came:

"Yet forty years—Manasseh's Indians all the same."

* * * *

And, let not Anglo say—however bold—

"'Tis but re-acting what was done of old."

Those seven accursed nations were writ down,

And notified, beneath God's righteous frown:

Existence forfeit; and the sentence known;

Escheated lands; by name, described; and shewn

To Abraham, Jacob, Moses, for their own.

Are those the terms with which we have to deal?

Or, go we forth to murder, lie, and steal:

And lordly Israel calculate the year

When each poor tribe shall die, and disappear?

"Oh! yes," says Anglo; "and 'twere very bad

"To call it cruel, howsoever sad.

"'Tis God's own purpose; as His words declare:

"See Jeremy, to wit: you'll find it plainly there,

"In chapter xlv. It *must* be so."

Yes: there's "Carchemish, Migdol, populous No,

"Libians and Lydians, handling shield and bow." (a)

Those are Tasmanians; Maories; and so

(a) Jer. xlv.

Our Colonizing Queen is "Nebuchadrezzar."
 And *Babylon*? "Oh! *l'other side the dresser.*"

IDENTIFICATION XXII.

"THE CANAANITE MUST BE ABOUT ISRAEL."

How amiable are Anglo's dwelling places!
 A refuge for the weary—of all races?
 "ONE BLOOD ALL NATIONS" (*a*)—dark, and fair, and
 ruddy.

Is it our duty, therefore, to be BLOODY?

"Old Israel did the work by halves: and hence

"Pricks, thorns, and snares, were the just consequence.

"*'Th' Identity declares the south of Ireland Canaan:'*

"Hold all that part for Canaan—if you can.

"Meanwhile, an interesting fact—the dying out
 goes on.

"One million, since last Census, dead and gone!

"And—'splendid lesson' (*b*) for our friend Manasseh—

"They are *your* thorns: make every stroke a crasher."

(*a*) Acts xvii. 26.

(*b*) The actual words.

"ISRAEL MUST HAVE BEEN WITHOUT A KING MANY DAYS."

(a) Hosea iii. 4. But fail not to observe the repeated declaration that "the bulk of Israel's prophecies could never *begin* (sic) to take effect until they had re-united in the isles." So the inspired written History of Israel is comparatively insignificant : it belongs to the (inspired?) Anglo interpreter and historian to give the really momentous and really intentional account of the Divine counsels touching the seed of Abraham.

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IDENTIFICATION XXIV.

“ISRAEL MUST NOW BE UNDER A MONARCHY.”

“Israel must have a king.” That makes no mark ;
 But leaves us, like its fellows, in the dark.
 No doubt its champion makes what fight he can :
 Well, come : both eyes : don’t squint : look like a man.
 Here stands MANASSEH—alias Jonathan—
 HAS HE A KING ? Yet Israel : your own stock ?
 Here’s a nice key, your Anglo’s to unlock.
 But look around—from Zulu land to China—
 Kings : kings : kings : kings ! your proofs get ever
 finer. (*a*)

(*a*) Finer indeed, as to anything like validity : as to logical preposterousness, and swelling arrogance, the progress is all the other way. We read here, “If the Identification asserted were not an established fact, we might, to all intents and purposes, fling our Bibles to the winds. The Almighty would have broken His oath to Abraham, because He promised Abraham, ‘Kings shall come out of thee’ (Gen. xvii. 6).” Well : kings did descend from Abraham : could any one—not half seas over in self-delusion—assume, with Anglo, the consequent *necessary perpetuity* of this particular form of government ? We won’t stop to ascertain where were Abraham’s kings when all Palestine was a Roman province—the Jews paying “tribute to Cæsar :” and the imperious Ten Tribes, as Anglo will have it, in Media, beyond Babylon ; or, as apostles say, “*scattered abroad* :” the climax is yet to come. We have again the announcement that “*this promise could only be realized in their captivity*”—(their own

IDENTIFICATION XXV.

“ISRAEL MUST HAVE THE LINE OF KING DAVID RULING
OVER THEM.”

Question of kingship : but, no kingly question :
Too much of *Domino* for my digestion.

1. Here's first, old Samuel brought in as a witness :
But, of whose word I beg to doubt the fitness—

“God is not man, so that He should repent.” (*a*)

Is that rule absolute ? Did God ne'er relent ?

Look : Samuel's words are in verse 29 :

Verse 11 has words—perhaps, yet more divine—

(Adroitly overlooked by Master Hine)

“IT ME REPENTETH that I made Saul king.”

Alas for Anglo's reckless reckoning !

What then ? a contradiction ? God forbid,

It means that TERMS ARE E'EN IN PROMISE HID :

monarchy only realizable in their own *captivity* ! we shall want a new treatise on political forms of government) “the time when we are *distinctly told* (Numbers xxiii. 21) that ‘the shout of a king is in their midst’ : the *veritable* time when they had settled in their isles.” So David and Solomon—the one the father (Matt. xxi. 9, 15 ; xxii. 42), the other the type of the King of kings and Lord of lords—were no personal realizations of the prophecy of Balaam : the veritable time being reserved for “these last days” of Mr. Hine's Identifications ! Can any logical harlequin pretend to beat all this ?

(*a*) 1 Samuel xv. 29.

The "*if*," and "*but*," in every earthly blessing ;
 Involving faith, obeying, and confessing.
 Look at those warnings of the man of God,
 What time that stubborn race the desert trod—

"IF YE WILL HEARKEN—blessing: IF NOT—then a
 curse."

• With such like things I need not now rehearse. (*a*)

2. Thus much for *promise*, clutched as absolute :
 What next?

Alas ! for Anglo : cast by his own text.

'Tis David here—"the Lord hath sworn, He will not
 turn." (*b*)

All know the rest—if not too sharp to learn.
 There stands the "IF"—by faithful David noted :
 But, not by David's self-styled subjects quoted.

3. Next comes a word (*c*) that—did it stand alone,
 And was not, *in its bearings*, to be known—
 Might mean what Anglo makes it—but e'en here,
 RECORDED FACTS teach reverential fear.
 That promised land—sure rest and heritage (*d*)—
 WHAT OF ITS TENURE says the sacred page?
 Brought in—seven hundred years disturbed possession,
 Turned out—no trace of retrocession. (*e*)

(*a*) Exod. xix. 5; Deut. xxviii. 1-15. But, fail not to look at
 1 Samuel ii. 30. "*I said*, indeed . . . *but now* . . .
for, &c., &c." See also Jer. xlii. 10-13. Psalm lxxxix. 38-49.

(*b*) Psalm cxxxii. 11, 12. Anglo, characteristically, quotes
 the first ; and leaves the second unheeded.

(*c*) 2 Sam. vii. 12-16. (*d*) Ibid. 10. (*e*) See Appendix E,
 "Land Question."

4. What of the next? O, marvel! "IF"—"BUT"—
"THEN:" (a)

In God's own words—but not in Anglo's ken.
Were those terms kept? What child could ever ask?
Or who deny result?—save in a mask.

5. Look next: those cited words, "Kingdom for
ever," (b)

Are part and parcel of a *vain endeavour*
To win back Israel to a sway they spurned—
'Gainst which our Anglo's soul has also burned. (c)

Anglo's own word betrays him—"Covenant of salt."
Covenant means *contract*. If there be default
On either side, it fails. E'en *grace* no refuge brings:
Where find we grace in that dark line of kings?
And, "*if the salt have lost its savour*"—What?
Well: further this deponent sayeth not.

6. But here comes, next, what else one might have
thought

Anglo would never, for his life, have brought.
'Tis fairly wonderful: 'tis dynamite:
Placed by himself—for others to ignite.
All thanks! So, here I am—to stand or fall.
"*David not want a son to reign.*" (d) Well: IS THAT
ALL?

(a) 1 Kings ix. 4, 5, 6, 7. This passage is really a crux—
both for its intrinsic import, and for Anglo's proverbial treatment
of it. The Reader is requested to "read, mark, learn, &c."

(b) 2 Chron. xiii. 5. (c) See that unutterably loathsome
contrast between Israel and Judah, p. 3 of *Identifications*.
(d) Jer. xxxiii. 20, 21.

Go on—same verse—and two back also—if you can :

“ NEITHER THE PRIESTS, THE LEVITES, WANT A
MAN.”

Same word : same test : same covenant for both.

God deals not piecemeal with His plighted troth.

So—midst all these bewilderments—one thing

Stands steadfast as a rock—NO PRIEST ; NO KING.

Where's then the Levite ? Where the offering ?

We answer, with the sceptre : “CHRIST IS PRIEST AND
KING.” (a)

What's Anglo's answer ? He'll admit, at least,

That, whilst he claims the king ; *he's lost the priest.*

So, down goes dodge again. And who can wonder ?

What “God hath joined,” man cannot put asunder.

7. Is this enough ? alas ! 'tis far from all.

These so-called Proofs upon each other call,

Like grinning monsters : 'scaped from one grimace,

Another, quite as hideous, stares you in the face.

Next comes th' assertion, “ *Christ was not that king :*

“Scripture was wholly false, to say such thing.

“ *Christ never reigned on earth as yet.*” The reason
why ?

“No king can reign where men his rule deny.”

Bold Casuist, Anglo ! “Oxford wrong :” Paul wrong :

All dark as night who do not sing his song.

(a) “Thou art a Priest for ever ; after the order of
Melchizedek ” (Psalm cx. 4).

"MUST REIGN," says Paul, "UNTIL"—you know the
rest.

"*Can't reign*," says Anglo, "till by all confest." (a)

8. But—hold your breath : what we Christ's king-
dom call,

Our Anglo scoffs at—paltry, poor, and small.

That glorious "multitude that none could number (b)

"*A thimble full*" (c)—too mean his mind t' encumber !

"The travail of Christ's soul is satisfied :"

But *that* can't slake our Israel's towering pride.

The CENSUS—not the BOOK OF LIFE, must him con-
tent.

Sum total—good, bad, and indifferent :

So, David's priestless reign must be made out

By a manœuvre like a roundabout.

'Tis no slight task to squeeze it into rhyme :

But, look yourself—and laugh—if you have time.

9. The substance is—in short—"King's sons all
slain." (d)

But "the *king's daughters*" all alive remain, (e)

Safe housed in Egypt—WHERE GOD SAID GO NOT : (f)

And Jeremy the prophet helps the plot.

(a) One might suppose that Anglo had never read Psalm ii. 2-6, or Matt. xxii. 42-44. But Anglo's memory is strictly and scrupulously controversial : else it must have seemed, even to him, a simple ludicrousness to assume that a king could be no king so long as there was a rebel in his dominions.

(b) Rev. vii. 9. (c) The actual words, *Identifications*, p. 30.
(d) Jer xxxix. 6. (e) Jer. xliii. 6. (f) *Ibid.*, 7, et seq.

The rest cut off, for insolent mistrust : (a)

They, safe and sound—(too clear to be discussed.)

Then comes "*king's daughter*." Who? or what?—
can't say.

David's old song (b) purloined—in Anglo's way.

Then a sweet morsel from Ezekiel's riddle. (c)

(How nice these domino bits—sung to the fiddle !)

"*High cedar*" is *seed royal* : throne, "the highest
branch :

"Young twigs;" of course, "a tender one"—but stop:
don't launch

Too boldly—"tender one." What could that mean

But *feminine*—so that must be a Queen.

We've read of "tender plant," (d) with other mean-
ing :

But *that*, it seems, is not of Anglo's gleanings.

And mind no more those laws we now call Salic ; (e)

Though they'd their force in the regime Mosaic :

Keep to *your* point : go on : all right *pro tanto* :

King's daughter fairly off—"stone" (f) packed in her
portmanteau.

Bound to Ham's Celtic shore : must prosper : must
believe it ;

Isaiah's hallowed words "expressly" give it.

(a) Jer. xlv. 12. (b) Psalm xlv. 13. "King's daughter is all
glorious within." (c) Ezek. xvii. 22. (d) Isaiah liii. 2.

(e) Forbidding the sceptre to female hands. (f) Of course
Jacob's stone.

Where's "cutting and maiming act?" 'twill cut close
 here :
 The Domino game was ne'er worked out more clear. (*a*)
 Yet Anglo says—all right: "*David not want a man.*"
 THE PROMISE HAS NOT FAILED : BEHOLD A WOMAN.
 Only one point Anglo must know himself :
 HER PATRONYMIC IS NOT JEW : BUT GWELF. (*b*)

IDENTIFICATION XXVI.

"ISRAEL MUST HAVE JACOB'S STONE AMONGST THEM."

This pseudo-proof has had its proper blaze,
 As proto-sample of the Anglo Craze. (*c*)

(*a*) The Reader has but to obey Anglo's reference to Isaiah xxxvii. 32 to find—shall I say with amazement?—that the cited words, "the zeal of the Lord of hosts shall do this," have reference—direct, immediate, distinct, and unmistakable—not to the escape of the king's daughter from Egypt, but to the deliverance of Hezekiah—in *Jerusalem*—from the invasion of Sennacherib (see especially verses 35-37). Is it not, with these continually recurring specimens of professed interpretation of Holy Writ, something next door to impossibility, whilst dealing faithfully with the Word of God, *and with them*, to keep clear of what some persist in calling hard judgment and personal accusation? At all events, I may honestly say, *Caveat Lector*.

(*b*) Gwelf was the youngest son of Odoacer, first Barbarian king of Italy, and conqueror of Bavaria.

(*c*) See p. 1. The Reader is requested to add Exod. xiii. 19 to the long category there given of cases in which distinct historic notice is made of *other things*, in contrast with the absolute

IDENTIFICATION XXVII.

"ISRAEL MUST BE A NATION AND A COMPANY OF NATIONS."

Our Shakespeare says, "*wish* father to the *thought*."
Here, wish is father to the *Proof* that's sought—

absence of any shadow of allusion to the vaunted stone of Jacob. The attempt of Anglo-Israel to Identify, here or there, even an allegorical reference are—not to use a stronger term—simply pitiable. It is pain and grief to be compelled to add that some of the latest specimens that have come beneath my eye are in a little *Brochure* of 128 pages, which—written with all earnest devotedness, argumentative ingenuity, and *womanly* gracefulness—snatches, gulps, asserts, and *beautifies* every one of the monstrosities we are compelled to deal with. Touching this very "Identification," the accomplished skill of appropriation is really worthy of the so-called Courts of Law. Recognising the "*comparatively little mention*" on which I have laid my finger, we find it gravely accounted for by the fact of the idolatrous worship of the brazen serpent. And it is as gravely added that, "despite these precautions, we learn from Jeremiah that *some* stone" (that word *some*, in Italics, might have led a young practising Barrister to the woolsack) "*some* stone did actually become a snare; that it" (*what* it? and *why* it?) "was one of the objects upon which they lavished their idolatry. We find him upbraiding them with, 'saying to a stock, Thou art my father: and to a STONE,' (sic) 'Thou hast brought me forth'" (Jer. ii. 27). I ask any honest, unsophisticated, and intelligent man—first looking at this cited passage, and then at Isaiah xli. 7, to pronounce whether these two sister passages contain a syllable beyond a protest against heathen worship, whether paid to an image of wood—or of any earthly substance—gold, silver, or stone: and whether we have a shadow of

It *were* a proof, if certain things had happened.
 We *want* the proof; so wish that they had happened.
 It *is* a proof, because they *might* have happened.
 Would, could, should, might—they all amount to *is*;
 So, pray don't take it for an idle quiz.
 True; some may say, a colony's no nation:
 But that would damage our Identi'cation. (*a*)

IDENTIFICATION XXVIII.

"ISRAEL COULD NEVER BE MAINTAINED A REPUBLIC."

Well—no mistake! that *is* a downright slasher.
Wire it—at once—to Jonathan Manasseh!

* * * *

authority—logical or theological—for any more connecting the generic word "stone" with the stone of Jacob than for identifying that of "stock," or tree, with the palm tree of Deborah? Sadly and sorrowfully, if not reproachfully, one finds oneself compelled to grasp this nettle of Anglo-Israelism; and declare the profound conviction that these freaks and fancies go directly, though, of course, unconsciously, to "*make the Word of God of none effect*" by unauthorized "*traditions*." The very next page in the little work I am quoting from plays fast and loose (Identification fashion) with the essential word "Gentiles," and makes hideous nonsense of what the apostle tells us in Rom. ix. (not "x.") 23-30. No wonder that I should have felt moved to write elsewhere—

"No doubt our Anglo's clever with his Bible. Be it:
 "But with one caution—don't let Bradlaugh see it."

(*a*) See Appendix F.

But oh ! here's something smells of dynamite.
 Can't open it : daren't handle it, for very fright.
 Mysterious "*twelve*"—" *thirteen*." Don't go too near.
 "*Short work*" (like Nihilism). Stop : keep clear !
 "James to Victoria—*twelve* crowned heads are seen :
 "And *one*—uncrowned—(old Nol) makes up *thirteen*.
 "The tribes complete." Won't talk about entails.
 ANGLO CAN'T SING "GOD BLESS THE PRINCE OF
 WALES."

IDENTIFICATION XXIX.

"ISRAEL MUST HAVE THE EMBLEMS OF THE LION AND
 THE UNICORN,"

Strange lessons will be taught us, by-and-bye :
 Here's father Jacob talking heraldry.
 Our *lion rampant* seriously meant
 To figure on his dying testament. (*a*)

Well : I, for one, will not to nonsense pander ;
 What's sauce for goose is also sauce for gander.
 So many lions roaming up and down ;
 In Eastern phrase ; (*b*) and some on modern crown ;
 Might almost say—with all their echoing roar—
 "My soul's 'mong lions." (*Look at Note for more.*) (*c*)

(*a*) Gen. xlix. 9. (*b*) Isaiah v. 29 ; Psalm lvii. 4 ; Jer. l. 17 ;
 1 Peter v. 8. (*c*) See Appendix G.

Then "*unicorn*"—What! *those that came on Bozra?* (*a*)
Not Israel's surely! for he'd only one: but—ah!
Those "from between whose horns" the Psalmist
prayed; (*b*)

And was preserved—what time he was afraid.
And then, again—to make the measure full—
“*The bullock that may emblemize John Bull.*” (c)
Well : tell me, please, what is the true relation
Between JOHN BULL, and those old “BULLS OF
BASHAN.”

But—to be grave: one serious question rises,
That won't be solved by dodges or surmises.
The royal beast to JUDAH'S TRIBE was left.
How is it ISRAEL'S—but BY DOWNRIGHT THEFT?
“*Asp*,” “*serpent*,” “*adder*,” “*hind*,” and “*wolf*:” (*d*)
Sure, that's enough,
Without this pilfering from Judah's stuff.
Thus much, at least, our Anglo may rely on ;
There can be no tampering with Judah's lion.
If Anglo don't give up this wanton sport,
He'll find his Israel in the County Court.
So, let it be—on no account—forgot,
That to “*must have*,”—you add the short word—*not*.

(a) Isaiah xxxiv. 6, 7. (b) Psalm xxii. 21; see also Psalm xxix. 6. (c) The above are Anglo's own words. (d) Gen. xlix. 14, 17, 21, 27.

IDENTIFICATION XXX.

 "THE ARMY."

Well : here's at last, a true Identi'cation—
 With Israel's king—though not with Israel's nation :
 The Psalmist king ; who, moved in evil hour,
 Must know the measure of his carnal power.
"Some trust in chariots ; and some trust in horses"—
 So he must reckon up his own resources.
 All know the rest—alas ! accursèd pride
 Attracts the thunder more than ought beside. (a)
 To "*be as Gods*" (b)—"*Great Babylon that I have*
buildd" (c)—
 "*Voice of a God*" (d)—poor human nature gilded
 With Dynamite ! Anglo beats Israel's king :
 "*Most powerful army in the world*"—(DESPITE THE
 RECKONING). (e)
 Feelings are spasms—powder without shot.
 Reasons, blank air, to those who reason not,

(a) Old Bp. Hall remarks that God punished David's pride more than even his murder and adultery. (b) Gen. iii. 5.
 (c) Dan. iv. 30, 31. (d) Acts li. 22-28.

(e) Anglo's *resumé* is *unique* : I must give it in his own words.
 "*The Identity* indicates the world-known fact that the British nation has the *most powerful army in the world* : Israel's was to be the most powerful : *ergo*, we must be Israel." The diagnosis, or "unveiling" of two such statements must be left—*pro forma*—to the Reader.

Figures, unquestionably true—are *facts*—
 Landmarks and mile stones in the darkest tracks ;
 'Twill, therefore, be enough for me to quote a
 World-known Informant—"ALMANACK DE GOTH." *(a)*
 Gotha, that fast in English hearts has stood :
 Birth-place of him we love to call "*The Good*." *(a)*
 So here we'll add to Anglo's puffy dish
 What wags might call "a pretty kettle o' fish."
 But—figures are not nice in rhyme to quote :
 We'll serve them up—*tout simple*—in a note. *(b)*

E'en this is not the worst. Here are citations.
 I turn from Anglo's words to his quotations.
 Alas for truth ! Alas for prophecy !
Not one but what's, by garbling, made a fallacy.
 But these, for special reasons—as aforesaid—
 Are in the Note—more easy writ : and read. *(c)*

IDENTIFICATION XXXI.

"THE NAVY."

England has many soldiers : therefore many ships.
 Convenient logic : all beyond it *slips*.

(a) I need scarce add the name of our gracious Queen's
 almost worshipped Consort, Prince Albert. *(b)* See Appendix H.
(c) The Appendix H just referred to.

Else, one were moved another step to go.
 (But, *that*, perhaps, would not quite suit Anglo.)
 Russia and France more soldiers—*therefore?* oh! no :
More ships! Why, we're about Identi'cations.
 Logic's for *us* : and not for other nations.
 And here's one double proof all cavil braves—
 “*Dan skulked in ships*”(a)—*Britannia rules the waves.*
 “Curious” and “true”—I grant—both parts alike.
 But—'twixt the two there yawns an awful dyke.
 England, for ages, *maritime* : no doubt about it :
 But *Israel maritime!* I scorn and flout it.
 Phoenicia, Tyre, and Carthage, if you please :
 And Babylon—“on many waters”(b)—many seas—
 “*Whose cry is in the ships :*”(c) But Israel? Well :
 look out.

We've got the Record : mind what you're about.

“*Leading by springs of water*”(d) makes one look
 For verdant meadows, and the freshening brook.
 But Anglo sees in this a far-off shore ;
 With distant islands, and old ocean's roar,

(a) Judges v. 17. (b) Jer. li. 13, 55. (c) Isaiah xliii. 14.

(d) Anglo has the hardihood to quote Isaiah lxix. 10 to prove that when in search of colonies, God promised to “lead them : even by the springs of waters shall He guide them,” with the comment, “*So that we have clear evidence that Israel must know the use of ships, and be powerful by them.*” Is it possible to conceive a more perfect mockery—not of Scripture only, but of common sense? Only think of poor Israel in search of colonies “on the banks of a pastoral stream”! Methinks one hears the disturbed frog croaking out, “I wish he may get 'em”!

And martial and mercantile fleet, that rides
Upon the "*springs*"—meaning, of course, *spring tides*!

But—fail not to observe one little word ;
From which there's something else to be inferred—
"*The ships of Tarshish first.*" (*a*) What? Whither
bent?
"*To bring thy sons from far.*" Oh! marvellous intent!
And Tarshish *first*. Where's then your boasted navy?
A perfect smash! It wants no affidavit.

IDENTIFICATION XXXII.

"ISRAEL CANNOT BE CONQUERED IN THEIR ISLES."

If ever mortal meant a master stroke
That, gravely looked at, shewed itself a joke,
'Tis here. Where find we "Israel in their isles,"
Save in this domino of tricks and wiles?
Here's Micah called. (*b*) Of "ISLANDS" NOT A WORD!
"Assyrian in the land," (*c*) with threatening sword:
And "Bethlehem's ruler" (*d*)—that is, JUDAH'S LORD:
And "holy house upon the mountain tops:" (*e*)
And "vines and fig trees," (*f*) with exuberant crops:

(*a*) Isaiah lx. 9. (*b*) Micah v. 8, 9. (*c*) v. 5. (*d*) v. 2.
(*e*) Chap. iv. 1. (*f*) Chap. iv. 4.

And "many nations" roused—for Zion bent, (*a*)
 To learn God's law, and its benign intent :
 And, "Jacob's dewy remnant midst the Gentiles : " (*b*)
 But not one syllable of Anglo's "isles."
 Save "*lion*." Well : that word may *mean*, at least,
 "Isles," for, all know he's an aquatic beast. (*c*)
 Next comes Isaiah, with a word of woe (*d*)
 For "*Ethiopia*." Is that Israel? Ho !
 But Anglo scruples not to make it so :
 And shews, for proof, that trusty domino.
 These "*islands* : " Where are they? Why, look : 'tis
"rivers"! (*e*)

So the poor fabric falls again to shivers.

But, stay—one little laugh : 'tis fairly comic—
 Prophetic dragged from out the histrionic ;

(*a*) Micah iv. 2. (*b*) Chap. v. 7, 8.

(*c*) If there can be any who need further demonstration of what has been again and again demonstrated touching Israel and the "Western Isles," they are invited to look at Ezekiel, chapter xxvii. ; and—after observing what is said of TYRE, in verses 3, 4, 5, 6, 7, 8, 15, 25, 26, 27, 28, 29, 32 (where they will find that "*the midst of the sea*" is *the Mediterranean*, and not the *English Channel*), 34, and 35—just to fix an eye on verse 17 ; and see how "*Judah and the land of Israel*" are presented—not as any way connected with the *carrying trade*, *i.e.*, with the shipping, but the *buying* and *selling* part of the business. Such an illustration of *simple fact* should never have been needed : but the reiterated pertinacious figments of Anglo-Israel demand what, elsewhere, were redundant, if not worse.

(*d*) Isaiah xviii. (*e*) v. 7.

And—such a wrench ! it almost makes one shout :

It beats Rome's Canonizing, out and out.

Rebecca, starting on her wedding journey :

(No marriage deed drawn up by the Attorney)

So—kindly wishes : numerous offspring : and “ the
gate ”

Of anybody that should bear them hate. (a)

Enough—*Laban and Bethuel prophets* : Anglo smiles ;

And writes, “ *Israel cannot be conquered in their isles.* ”

Anglo's quite right. But that's not worth a pin :

THEY'D NE'ER AN ISLAND TO BE CONQUERED IN.

As to the place they had—who needs be told

That they were conquered—plundered—bought and
sold ? (b)

And so comes down another boastful fiction,

Which—could it stand—were downright contradiction.

(a) Gen. xxiv. 60.

(b) *Judah*—surely descended from Rebecca—I Kings xiv. 2, 5, 26 ; 2 Kings xvi. 5, 6 ; xxiii. 33 ; xxiv. 10-16 ; xxv. 1, 4, 8, 9, 10. *Israel*, 2 Kings xiii. 3, 4 ; xv. 19, 20 ; xvii. 3, 6, 23, 24. To ignore all this, as regards the actual history of the *actual*, and to assert a fiction of the *fictitious* seed of Abraham, is a something I must refrain from characterizing.

IDENTIFICATION XXXIII.

“ISRAEL CONQUERS AGAINST ALL ODDS.”

How Anglo's "proofs" all heaven-born instincts
 mock !

I seek the *dove* : behold a *fighting cock* !

* * * *

But, for your life, don't squeeze our Anglo's texts :
 Or things will come e'en Anglo ne'er expects.
 Here, Israel is "*horses not to multiply*." (a)
 Which proves, of course, that *we've no cavalry*.
 So, when you get to Charing Cross—take care ;
 War the "Horse Guards" : Anglo was never there.

IDENTIFICATION XXXIV.

“ISRAEL MUST ADOPT THE NON-INTERVENTION PRINCIPLE.”

But, now a *touch of politics*. What next ?
Coup de theatre !—words of holy Text
 From their own native rock chipped rudely out ;
 And wildly flung, like random stones, about.

(a) Deut. xvii. 16. The citation is of course Anglo's own.

"Those counted to rule over Gentiles" shew their
power, (a)

And THIS WAS ISRAEL'S MISSION—till the present hour.
So, at Berlin, D'Israeli proved it true.

"Ten men held by his skirt that was a Jew." (b)

This for a time: for—so it is implied—

"Israel" in partial "*blindness*." now identified.

All changed—all seen through quite another prism.

Supremacy? Pure bosh: and Jingoism!

For Gladstone, that incomparable player,

Has jerked us—clean—from Moses to Isaiah. (c)

Tradesmen are at the helm — John Bright and
Chamberlain.

Now, Israel's work is *commerce to maintain*.

No wars: aye, and *few colonies*, is now the word.

They both cost money—and demand the sword.

"Mind your own business" is man's noblest duty:

And making money crowns all moral beauty.

Ah! here's another chance, our Anglo cries:

Another score for our "Identities."

Just now, 'twas Israel's "plain prerogative"

To rule o'er many nations; (d) and to give

Our voice as law. *We scored that down*. But look!

There's something else in the prophetic Book—

"*Enter thy chamber*" (e)—Bright would say, "*Counting-house*."

So *now* we're meek and quiet as a mouse.

(a) Mark x. 42. (b) Zech. viii. 23. (c) Compare the former-cited Deut. xv. 6, with the now-cited Isaiah xxvi. 20.
(d) Deut. xv. 6. (e) Isaiah xxvi. 20.

And well we may : for it's distinctly written
 That Gentile nations soon shall all be smitten. (a)
 So—here's Identi'cation XXXIV. : and mark you well,
 Those gracious words that from the Master fell—
 "When wars and direful rumours reach your ears,
 "Be ye not troubled : calm all anxious fears." (b)
 Is this the *Domino* ? or, perhaps the noose ?
 "Toss up. If heads—I win : if tails—you lose." (c)

(a) Ibid., v. 20. (b) Mark xiii. 7.

(c) I have, some may think, sufficiently unmasked the physiognomy of this hideous mockery of Holy Writ. I owe it, however, to my own sense of the awful majesty of the Word of God to take more circumstantial note of its component features. Here is—

1. A passage from St. Mark (x. 42) but *half quoted*, and the quoted half simply *juggled*: "*Their* great ones." Whose great ones ? Palpably their own national authorities : kings, princes, magistrates, &c. Anglo makes it *Israel's great ones*, lording it over them. Monstrous ! Why—this *shirked half* of the passage is a direct rebuke to all the swaggery of Anglo-Israelism.

2. "Wars and rumours of wars." Here Christ was, plainly, palpably, and unmistakably speaking of the troublous times that ushered in the destruction of Jerusalem, and the awful dissolution, in judicial darkness, of the Jewish dispensation. Anglo takes the sacred words, and manipulates and manœuvres them for his own temporal purpose.

3. Jeremiah says (xli. 27), "Jacob shall return, and be at rest." Anglo coolly puts "*now*" in the prophet's mouth, making him speak of our present position here in England—when the prophet is expressly speaking of "*Pharoah — Egypt — and Nebuchadrezzar, King of Babylon*" !

4. "Thou reign over many nations, but they not over thee" (Deut. xv. 6). We have seen elsewhere (p. 61, *et sequent*) the utter

IDENTIFICATION XXXV.

"ISRAEL MUST BE ABOVE ALL OTHER NATIONS."

Methinks I see the court assembled there ;
 With Shylock—iron-hearted, bluff, and bare,
 Clutching "THE BOND:" and—calm, but eagle-eyed,
 The "Daniel come to judgment," (*a*) to decide.

unwarrantableness of taking this kind of promise in an absolute sense: and our conclusion was substantiated by an appeal to "*the Law and the Testimony*." But the *rationale* is plain and unavoidable. God's *purposes* are "*according to foreknowledge*;" and therefore fixed, certain, and irrevocable. Whether the *promises* are in the same category may be conclusively referred to Deut. xxviii.; comparing verses 1 and 15, and *both* with the historic record of actual facts. For Anglo's systematic mode of reading Holy Scripture I have no adequate terms of amazement and reprehension. But, it is *in duplicate*: the striking out of the "*if*" in this case is but the pendant of the practical thrusting in of the "*now*" in the case aforesaid. Bradlaugh & Co. can derive no better vantage ground for the frightful battle that is coming on. As for this *snatching* of "thou over many nations," I must suggest a little question. *Which* and *what* of the "many" have we so-called Anglo-Israel ruled over? or which does Anglo—in this adoption of the "non-intervention" principle—purpose ruling over? For myself, I have a shrewd suspicion that Anglo can't find a single nation—from Portugal to Russia, and beyond and beyond—but would—perhaps not very courteously—certainly very effectively—"decline the honour." But—QUOUSQUE?

(*a*) No English Reader will need informing that the allusion above is to that marvellous scene in our great Poet's "Merchant of Venice."

"If you be Israel, go and seek your brother ;
"Be reconciled—then ask the blessing—each for other."

Again the grounded heel ! The judge resumed.

"Stay, Claimant: something more—you have presumed

"To make your brother's interests forfeit—*Were not
 your's ?*

"Can you shew aught, *exemption* that ensures ?

"Did not those holy prophets—sent of God—

"For *your own crimes* announce the dreadful rod ?

"Were *you* not—first—cast out the heritage ?

"And Judah monished by the sad presage ?" (*a*)

Ground heel again—*and teeth*. The judge, once
 more,

In accents deeper than they were before—

"Your plea's a mockery, from first to last :

"TWO DISPENSATIONS IN ONE MEASURE CAST.

"What Moses said—of certain Heathen nations—

"Cut out, and pasted in your 'Denti'cations.

"Is sainted Luther's land a land of Ham ?

"Are *English only* worshipping the Lamb ?

"Are not French Protestants our loving Brothers ?

"And Albigenses, Swiss, and many others ?

"Can you exalt yourself in solemn pride,

"With Satan's missionary on every side ?

"Church, State, all ranks defiled by sin ?

"France thrusting out what England's taking in ?

"We leave Interpretation for another sitting.

"Meanwhile take note of this as is befitting,

(*a*) See, amongst similar cases, Hosea iv. 15 ; Ibid., xi. 12.

"Fling all vain boastings to the empty wind.
 "Pride goes before a fall : be you of humble mind.
 "As for Christ's coming to fulfil the Law, (*a*)
 "He did fulfil it ; and without a flaw :
 "You make as though Christ's work you never saw."

IDENTIFICATION XXXVI.

"ISRAEL A SEPARATED PEOPLE FROM THE GENTILES FOR EVER."

"Separate from Gentiles : " "people all alone."
 Amazing ! Flesh and blood no longer own ? (*b*)
 That loathsome sentence stamped upon our brow—
 "*Stand by thyself: I'm holier than thou.*" (*c*)
 But is this ought beyond a masquerade ?
 What ? Isolate ? No interchange of trade ?
 No congresses ? Alliances ? No common lot ?
 No brotherhood in arms ? Is *Blenheim* quite forgot ?
 And *Waterloo* ? Did we not buckle, man to man,
 With French—yea, e'en with Turks, at Inkermann ?
 Then as to marriages : Does Anglo mean
 T' impugn the marriage of our gracious Queen ?

(*a*) Our Shylock has the hardihood to cite Matt. v. 17. It were charity to believe that he has never read it. "BUT I say unto thee," in verses 33-39, with others of like signifi-
 cancy.

(*b*) Acts xvii. 26. (*c*) Isaiah lxxv. 5.

With that of all her ancestors—to close
 With her two sons—one wed to *Russe*: one to the
 “*Danske rose*”? (a)

But see: “*from Gentiles separate for ever.*”
 This *is* a joke: our Anglo’s very clever!
 Follow his lead: ’tis laughter all along.
 To start with China: What about Hong-Kong?
 I would not make him blush a bit too soon:
 But, sure, e’en Anglo can’t forget “*Rangoon*.” (b)
 And Zambia: Lago: and the unhappy Cape:
 With all the rest, wrapped duly in red tape.
 Why—only take that boastful, strange XVII.:
 You’ll find our Gentile pastures, fresh and green,
 “*Belting the earth*.” as if no gap between.
 And one stupendous fact—you can’t go higher:
 TWO HUNDRED MILLION GENTILES FOR OUR INDIAN
 EMPIRE.

IDENTIFICATION XXXVII.

“ISRAEL MUST BE A CHRISTIAN PEOPLE.”

PETITIO PRINCIPII! Who made that “*must*”?
 ’Tis Anglo’s own; and crumbles into dust.

(a) The title by which the Princess of Wales was welcomed on her arrival in England.

(b) Anglo’s friend, the Bp. of Rangoon, Author of the “*Post Bag*.”

No doubt: in God's good time "all Israel shall be saved."

That's not the question Anglo here has braved.

A prophet says, "The ox his owner knows :

"*But Israel doth not know.*" (a) One dreary waste
of woes

Is the result. "A REMNANT VERY SMALL" (b)—

Or "Sodom's" fate had been the fate of all.

In the far distance, streaks of living light ;

A day of joy to end the dismal night :

Blest home from exile ; captives all set free ;

The Spirit's light, the Spirit's liberty.

But how all this ? Mark well : 'tis clearly written.

First, Israel must with penitence be smitten.

The homeward march must be with sighs and mourn-
ing : (c)

The son—self-judged and self-condemned—returning.

Has Anglo-Israel trod that path ? Where was it ?

Sure, it must be in his own private closet.

But *then !* Oh, rumble—fumble—bumble—tumble
—*then.*

Where are we ? Back to Israel's home again ?

O no ! Still in these *exile islands in the West :*

Self-pleased ; exulting in a glorious rest :

BANISHED, *another name for being* BLEST. (d)

(a) Isaiah i. 3. (b) v. 9. (c) Jeremiah xxxi. 8, 9, and
Luke xv. 18.

(d) This so-called Identification contains so multifarious an illustration of the Domino system, that, after the above rhythmical protest, I am compelled to hand it over to the more methodical process of the Appendix. See Letter I.

Is Anglo serious? or are we insane?
Here comes strange discord on his boastful strain.
Triumphant march through those Identifications:
"Exalted HIGH ABOVE all other nations":
The royal flag upon all seas unfurled;
With "gates" and Colonies to "belt the world":
Ten special Tribes the Almighty's "measuring rods":
"Cannot be conquered": "Conquers 'gainst all odds":
Yet—here "A SANCTUARY" for all to hide in—
A "LITTLE" one. What! all those ships to glide in?
With armies vast, alike in power and number?
"Earth's belt" unbelted? "Rods" cast aside as
lumber?
"Lion and unicorn"—those awful creatures,
That carried terror in their very features—
No longer *rampant*—tail between their legs—
Creeping for shelter? Shelter! from what? Creation
begs.

IDENTIFICATION XXXIX.

"ISRAEL'S CHILDREN MUST KNOW THE LORD."

"ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD."

Isaiah liv. 13.

Anglo of age? Whence, then, this idle noise?
 "Children of Israel" don't mean girls and boys.
 And, being "taught" is no more *going to school*.
Untaught of God is but a full-grown fool.
 But, "Israel had schools": it may be that they had:
 Like many others now—some good; some bad.
 Thank God! the Bible is in every hand
 That cares to have it. *That's* not Anglo's stand.
 We're challenged with a strict Identi'cation:
 Not England's *Knowledge*; but her *Education*.
 That means *Board Schools*: and, beyond all doubt,
 "BOARD SCHOOL" means School WITH BIBLE BOARDED
 OUT.

So, step by step, Fiasco still increases:
 Our Domino fabric tumbles all to pieces.

IDENTIFICATIONS XL. ; XLI.

"ISRAEL MUST BE A SABBATH-KEEPING PEOPLE."

"ISRAEL CAN NEVER BE FOUND WITH A CONTINENTAL
SABBATH."

Blessed, all those who keep God's holy day :
And love, within His Courts, to praise and pray !
Blessed be God ! that, in our native land,
Such numbers can that blessing understand.
The Lord increase their ranks an hundred fold !
But—are we therefore to be gravely told
That we are Israel ? *Israel of old ?*
We don't keep Israel's sabbath : nor its rites.
We're *English Christians* ; and not Israelites.
Their Sabbath was for *them* ; and *them alone* :
Not Egypt—Palestine—nor Babylon.
Therefore "*a sign*." Our Sabbath is *for all*
"*In every place*, who on His name shall call."
"No Jew, nor Greek," no polished, nor "barbarian."
Day no more local than it is sectarian.
What if some nations keep it but in part ?
Their's is the loss : we pity from the heart.
But what of Israel ? Was their day kept holy ?
Alas ! the tale is dark, and melancholy.
What was the Sabbath on that ten-tribed throne ?
Their worship was for idols—wood and stone.

And then, what said Isaiah and Ezekiel ? (*a*)

Are modern facts below the facts they tell ?

Can even we look round, and dare to say
How much to God is given—how much to play ?
Work stopped—no doubt : hours wrung from grinding
trade :

A breathing time for wearied nature made.

But—sta'tics shew the great mass of our people

Strangers alike to meeting house and steeple.

Oh ! then—instead of boasting, let us fall ;

And ask for Sabbath grace—*for us—for all.*

IDENTIFICATIONS XLII. ; XLIII.

“ ISRAEL MUST BE FOUND WITH A STATE CHURCH.”

“ ISRAEL WOULD BURY THEIR KINGS IN THEIR CATHEDRALS.”

These wondrous specimens of mingle-mangle
Demand a patient hand to disentangle.
The whole array—now counting forty-three—
Proceeds upon a something strange to see.

(*a*) Isaiah i. 13, 14, 15, 16 ; lviii. 13 ; Ezek. xx. 13, 21, 24 ;
xxii. 8 ; xxiii. 38.

Identic proofs have no authentication,
 If held by those who've no Identi'cation !
What "Russians, French, and others," do as well
 Are proof that *we alone are Israel !*
 Yet, there it is—Would that it were the worst !
 Here's something else enough to make you burst.

We're told that God abhors, as vile and base,
 A human carcase in His holy place. (a)
 We're further told there was an honest Jew,
 Cathedral would not enter when he knew
 That, what the Lord abhorred, we English do.
 This in Identification XLII.

The next declares the doing of the deed
 Is proof direct that we are Israel's seed.
 So *Israel's* guilty—punished—cast away
 For what, *in us*, God owns in open day.

This may sound strange : here's something stranger
 still.

(All morals bring but grits to Anglo's mill.)
 This seeming crime don't leave us in the lurch :
But only serves to shew "we've a State Church."
 That others have it too, is no rebuff :
 We *must be Israel* : and that's quite enough.
 And, further still—which makes our case the stronger—
"After Identity, the Law applies no longer."
 No longer ? Why ? Read note below—and stare :
 It makes one ask—bewildered—*Where we are : (b)*

(a) Ezekiel xliii. 7-9.

(b) We read, " And that this Scripture could not apply to the
 Ten tribes after their Identity and restoration *is most sure*, because

Ten tribes "*unveiled*"—blessed with such godly might
That, *what they do*—though wrong before—*is right.* (a)
Well: this is Anglo's Bible—'Tis not God's: nor mine:
What else, I leave to others to divine.

Some other things are in the self-same Text :
Anglo ignores them—else he were perplex.
An "*Altar*"—"Levite"—bulls for "*sacrifice*—"
No stranger to draw near till first he "*circumcize*:" (b)
All after Restoration : date I need not fix :
My business is with certain funny tricks.

the custom is alluded to as being against the will of the Almighty :
and *then*, they will all have so much of the grace of God as to
find it *impossible to do the least thing displeasing to Him.*" Not,
that is, of wide-spread drunkenness and debauchery—of half the
population neither attending Church or Chapel—of a Papist
representing the "*Empress of India*"—and of a blasphemous,
filthy Infidel claiming constitutional right of membership in
our House of Parliament ; and the claim defended by the First
Minister, *pro tem.*, of the British Crown !

(a) Next chap. v. 9.

(b) The Reader will need no assurance that the above—whilst
exposing the monstrous argument of Anglo-Israelism, implies no
accusation of the modern custom of burial in our Churches.
Between an impunity resulting from the *abrogation of a ceremonial
law*, and that which founds itself on an *assumed incapability of a
whole nation* to break the law, there is just the distance between
the poles.

IDENTIFICATION XLIV.

“ISRAEL MUST BE WEDDED TO THE TEN COMMANDMENTS.”

The Ten Commandments have never been given by God to any other than the people of Israel. They were given to the Twelve Tribes; and the Ten Tribes must be found *with their laws and their Church based upon them.*

Some things are simply droll : here's one citation.
Provokes—not mirth, but solemn reprobation.

“*Gentiles have not the Law.*” Does Anglo mean
To make that count for Century Nineteen?

“ISRAEL ALONE” : WHERE'S THEN THE WORLD-WIDE
BIBLE?

Does Anglo mean to make *that*, also, tribal?

'Twere not a whit more monstrous, could he dream
That England only knew the use of steam.

But hear—“Those Ten by God Himself made known
“To Israel: ergo, must be ours alone.

“Others ‘by nature’ this and that : but then,

“We only take them in their form—as *Ten*.”

Yes : Papists dodge, no doubt, with number *two* :
Papist not owning “Ten” I never knew.

Their very dodge shows Anglo's word untrue.

But Anglo's dodges beat all theirs *partout*.

Only his constant fencing with the truth
Keeps us for ever thinking of *Maynooth*.

* * * *

Then hark ! “ *Those precepts of the Pentateuch*
 “ *The source and basis of our Statute book.*”

Methinks the announcement of this strange report
 Would stir strange echoes in our Inns of Court.

Who ever heard a Lawyer, with his Brief,

Quoting the Decalogue against a thief ?

Why—not to turn historic facts to fluids—

Our legal patriarchs were those old Druids.

Then, of the *Pict—Dane—Norman*—records tell ;

And *Anglo-Saxon—never Anglo-Israel.*

I’ve often said, “ *pur sang*,” poor blood : but here

Lord Bacon

Comes in, a like remark our Laws to make on. (a)

* * * *

Next — something one might think needs no re-
 search—

Christ said, “Upon this rock I’ll build my Church.” (b)

What rock ? Not Peter, but his declaration,

CHRIST—the anointed—fallen man’s salvation.

Here is God’s basis. Anglo sets for perch

“COMMANDMENTS THE FOUNDATION OF GOD’S

CHURCH.”

God’s holy precepts to be kept by man !

Precepts he never kept : and never can.

(a) Turning, for confirmation, to Blackstone’s Commentaries, I
 stumbled on the following quotation from the great philosopher :

“Our laws are as mixed as our language : and, as our language
 is so much the richer, the laws are the more complete.”—

Blackstone, Edit. 1809, p. 64.

(b) Matt. xvi. 18.

What wonder--after such a fall from grace—
If other dark delusions find a place. (a)

IDENTIFICATION XLV.

“ISRAEL MUST REGARD AN EASTERN ASPECT.”

'Tis very kind that this Identification
Comes—like the rest—with its own refutation.
How oft we're told that “blindness” on Israel
Means that their *Who* and *Whence* they could not tell.
Yet, here is shewn ONE MASTER FACT, at least ;
For “*all their Churches point toward the East.*”
Why not? Sure every race throughout the earth
May love the land where Jesus had His birth :
And where the angel told each gazing friend
That, as He rose, He should again descend !

Well—though no pedant, and no dreaming fool—
Memory *will* whisper things I learnt at school.
Something about the Athenian Parthenon
Just hits the point that we're engaged upon.

(a) I have lived, “with open face,” for some years ; yet I find it hard to conceive how the veriest schoolboy —after reading such passages as Rom. iii. 21, 22, 28 ; 1 Cor. iii. 11 ; Gal. ii. 16 ; iii. 17, 28—could have dreamt of palming upon Christian people the argument here exposed.

I'll not enlarge : but read the Note below ;
And Anglo's proof falls, crushed, beneath the blow. (a)

IDENTIFICATION XLVI.

"ISRAEL TO BE CALLED IN ISAAC."

If ever Anglo tumbled into tricks,
'Tis in Identification XLVI.

"*In Isaac shall thy seed be called*" : (b) What's that ?
Called ISAAKITES ? Don't take me for a flat !
One little word the artifice proclaims—
"Called *in*" : not *by* : 'tis no affair of *names*.

(a) I must have read elsewhere about the orientalizing of the Parthenon. Looking, however, into my "Potter's Antiquities," I find (Vol. I., p. 223), "Wherever they" (the Heathen temples of Greece) "stood, if the situation of the place would permit, it was contrived that, the windows being open, they might receive the rays of the rising sun. The frontispiece" (our Western front) "was placed towards the West : because it was an ancient custom amongst the heathen to worship with their faces towards the East." So false religion, as well as carnal policy, dictated the maxim of *worshipping the rising sun*. The true Israelite learns to bear the cross as well as to seek the crown. This, however, by the way : the point before us is the absurdity of Anglo's so-called Identification ; and his characteristic clutching at a Heathen custom for an Israelitish proof.

(b) Gen. xxi. 12 ; Rom. ix. 7.

So Paul declares, "Aaron was called of God." (*a*)
Called Aaron? No: God's priest to wield "the rod."

So Peter, "Make your calling and election sure."

What? keep your names? No: to the end endure.

God's calling is to office, faith, and bliss:

Not to some mere cognomen—that or this. (*b*)

The promise is—"NO DIFFERENCE (*c*)"—to all,

"As many as the Lord our God shall call." (*d*)

Alas! for Domino teaching: that's not all:

We stumble, next, upon a deeper fall.

"Blindness in part"—AGAIN (*e*)—on Israel's race.

Therefore our lineage we have failed to trace.

"Blindness in part"? *Who* wrote those words? and
when?

Paul: who declared "twelve tribes" (*therefore "the ten"*)

"Waited the promise" that was Israel's lot.

Yet Anglo says their lineage they'd forgot!

But see again: "the veil shall be removed." *What*
then?

Our darkened lineage we shall clearly ken.

(*a*) Heb. v. 4. (*b*) 1 Cor. i. 26; vii. 20; Ephes. i. 18; iv. 4; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; Heb. iii. 1; 2 Pet. i. 10. (*c*) Rom. iii. 22; x. 12. (*d*) Acts. ii. 29.

(*e*) It is deplorable—not to use a stronger word—to find ourselves thus again—again—and again—under necessity of—I had almost said *skinning* this bare-faced mockery of Scripture language. The Reader may, if needful, refer back to Identifications I. and X.

Shocking! Paul sees them blind, perverse, depraved :
 The veil removed—"all Israel shall be *saved*" :
 Saved, not by nursing dreams of race and birth :
 But, knowing *Him*, in whom is all our worth :
 Who says, "Look and be saved, YE ENDS OF ALL THE
 EARTH."

And this, again, but opens up the case ;
 For XLVI. unfolds our name and race.
 "We're SAXON"—granted : that means ISAAC'S SON :
 Thus—"SAKA : Sach : Isaac : SUNA—Son—SAXON." (a)

Quite clear! and, oh! the "beauteous harmony":
 For, now we see, distinct, the reason why
 Germans hate Jews. When once you come to know 'em,
 You find the sacred feud begun by Rehoboam.
 Yes: and there's comfort, if we get in trouble
 About that rather queer Egyptian bubble.
 Our Teuton blood, with Bismark to direct it,
 Will flow with us—however some suspect it.

"No! No!" cries our Identifier here.
 "That no ways follows. I have made that clear. (b)
 "Truth goes by consequences. To suppose
 "That *Saxon* means *all Saxons*! no one knows
 "The *terrible inconvenience* (c) that would follow
 "From jumping, thoughtless, into such a hollow.
 "Saxon means Isaac's son: but only *Anglo-Saxon* :
 "Others are no more Israel than Jackson."

(a) Philo-Israel Inquiry, p. 23. (b) Preface to New Edition, p. 5. (c) The above are the very words.

Strange this! *we* "Saxon": therefore "Israel":
 Those genuine Saxons not the same, as well!
 Same blood: same reason: opposite conclusion!
 What's this, but hugger-mugger, and confusion?
 For him, who to such pleading can resort,
 There's but one Verdict—" *Please to leave the court.*"

But stay! you talk of "inconvenience," and a hollow.
 Just see what from *your* argument must follow.
 "Saxon": not therefore "Isaac's son," *for others*:
 Then, *not for you*: for they and you are brothers.
 You've played with "*Sachs*"—to make out your own case:
 And here your play confronts you to the face.
 This "ANGLO" dodge but makes the matter double.
 It now stands forth complete; 'tis *hubble-bubble*.
 Think of some priceless boon—by royal bounty,
 To *England* given—clutched by a single County:
 Yorkshire, or Kent, with bold uplifted hand,
 Swearing that *York, or Kent, alone was England!*
 And, for such outrage on all common sense,
 The only plea that, "*else—great inconvenience.*" (*a*)

(*a*) The analogy above urged is as obvious as it is conclusive. The Jewish historian, Josephus, and the Roman, Tacitus, were contemporaries (Ob., A.D. 93 and 99). The First tells us (*Antiq.* xi. 5, sec. 2) that—in *his time*—the *Ten Tribes* were *beyond the Euphrates*. The Second (De moribus Germanorum, s. 40), that the "*Angli*" were—*same time*—a barbaric, or semi-barbaric, Teuton tribe, *in the north of Germany*. Our own unquestionable history tells us that they came from Germany, under Hengist and Horsa, A.D. 451. Those unmistakable Teutons, therefore, though they have no more connection with the Ten Tribes than these so-called Identifications have with historic truth, have a common Identity amongst themselves. So it is "*in for a penny, in for a pound.*" *We Israel—they are Israel.*

But, something more. This *double* shews but *half*
 The strange manœuvring of the juggler staff,
 Here is a handling of the hardy dodge,
 'Gainst which like accusation we must lodge.
 First, two strange languages screwed into one ;
 "Saka—Sachs—Isaac : Suna—son—Saxon." (a)
 (Eternal counsels turning on a pun !)
 Thus, Anglo : and thus Philo. By-and-bye
 Anglo comes out with "FLASHES"—you and I
 May say of Darkness ; but he says "OF LIGHT."
 'Tis a hard question : won't say which is right.
 But, only look—one Flash from Cheltenham College (b)
 Turns down, as false, what, just before, was knowledge.
 "THIS SAKA, SUNA, DON'T MEAN ISAAC'S SON. But
 yet"
 (No doubt—"all fish that comes within your net")
 "It gives this wondrous tale strange confirmation ;
 "And shews the truth of our Identi'cation."
 "The words are Sanskrit—Aryan" (*i.e.* Gentile)
 "The first means 'DATE' : the other 'VOID' : so file
 "The two : they plainly show a people 'lost'—
 "Don't know their *when* ; or *whence*—all tempest-
 tossed."
 The startled Tyro finds all reasoning crossed.
 But, what says Anglo ? Does he look ashamed,
 As if the *pun* aforesaid must be blamed ?

(a) "Philo-Israel Inquiry," 1875, pp. 22, 23.

(b) "Flashes of Light," pp. 102, 103.

Turn up what may, he's never in a fix.
 So "Date" and "Void" will do for XLVI. :
 And we're to welcome in the Cheltenham Doctor,
 Who opens Israel's eyes, and stands their Proctor. (*a*)

IDENTIFICATION XLVII.

"ISRAEL MUST BE GOD'S INHERITANCE."

But, now, for proof we need no further march :
 This XLVII.'s the key-stone of the arch.
 TEN TRIBES ALONE ARE GOD'S INHERITANCE :
 All other titles but a vain pretence. (*b*)

(*a*) We have sufficiently skinned the slippery eel ; yet it is almost impossible to pass, unrecorded, the two respective sentences. First, we have, in "Identification" XLVI., "THE IDENTITY" (sic) "conclusively proves the truth of the Scriptures" (Gen. xxi. 12), "and that we Saxons" (no other Saxons) "inherit the very name of Saxon from Isaac." By-and-bye comes "Flashes of Light" (p. 102) "as *corroborative* of the wonderful and interesting theory of the English nation being identical, &c.:" and then follows the Cheltenham announcement. Am I not right in saying, "*all fish*, &c.?"

(*b*) Anglo's words are, "In looking down upon many different nations, He has selected one—ONLY ONE—for His peculiar possession—His inheritance." Is it possible to frame a proposition more diametrically opposed to the whole spirit and letter of the Gospel dispensation?

"This God declared : we echo back the same :
 " *Each Sunday*, 'Bless thine heritage' avows our claim.
 "And though long time, in 'partial blindness' spoken,
 "Yet now—*unveiled*—we hail the glorious token." (a)

What! this your key-stone? then, just stand from
 under :

Or you'll come in for something worse than wonder.
 Key-stone! no stone at all: but dust and ashes :
 Made out of nonsense; and lit up with "Flashes."
 No: ZION'S KING SHALL O'ER THE WORLD HAVE
 SWAY :

Those narrow bounds were only for a day.
 He "asks:" and straight the Father makes concession
 Of "HEATHEN; AND EARTH'S UTMOST BOUNDS FOR HIS
 POSSESSION." (b)

The "iron rod" to crush all rebel power ;
 And "*willing*" hearts for an eternal dower. (c)

But, that proud prayer—*all for yourselves*, it seems—
 It's all, from end to end, one mass of dreams.
 Will you make bold to tell us, to our face,
 That Gallic Ambrose, (d) and that Latin race, (e)
 Had, of your Israel's blood, the slightest trace ?

(a) "The British nation has been, for ages, confessing before
 God their Identity with Israel. True, it has been in blindness :
 but, &c."

(b) Psalm ii. 6, 8. (c) Psalm cx. 3. (d) St. Ambrose,
 the author of the "Te Deum:" born in Gallia Narbonensis
 about A.D. 340. (e) Milan, of which Ambrose was Bishop.

Delusion comes not from one single quarter.
A builds a wall : **B** brings "untempered mortar ;"
And **C** and **D**, like those that went before 'em.
So—HERE BEGIN OUR CHAPTERS VARIORUM.

VARIORUM I.

"THE BANNER OF ISRAEL."

"Sceptre shall not depart from Judah till Shiloh come."

"*Banner of Israel*"—long a current phrase ;
 I yet had not been drawn within its maze.
 "Identities" and "Flashes" quite enough ;
 With sundry dashes of the powder puff
 From other hands. 'Twas only yesterday
 The Banner waved, and lured my feet astray.
But two short steps ; and lo !—a foul abyss,
 Wrapped in what Teutons call a *finsterniss*,
 I long had read—and more than read—that "God
IS LOVE :"

"Be wise as serpents : harmless as the dove."
 I'd caught the song of peace—blest angels singing—
 With which—though earth hears not—heaven's vault
is ever ringing.

I'd heard the "*still small voice*," that awes the soul ;
 And bows the stubborn will to heaven's control.
 When people spoke of Abraham, "friend of God,"
 My spirit stirred : I thought of "precious blood ;"
 And of the Oath, in God's own words exprest,
 "IN THEE SHALL ALL EARTH'S FAMILIES BE BLESSED."
 I glanced at ISRAEL'S BANNER—what to find ?
 That Abraham's self-called seed were not of human kind.

God's tender mercies over all His works : "
 Anglo's about as godlike as the Turk's !
 One motto told of "*beasts tearing in pieces* : "
 T'other of "*bullocks*"—horns and hoofs : no fleeces.
 GOSPEL OF SELF: the glories of brute force ;
 Trampling down all it meets with in its course.
 I looked within: then came the "*finsterniss* ; "
 Anglo's own jugglery, that none could miss.
 But, this in rhythmic verse 'twere hard to shew :
 So, Reader, please to look at Note below. (*a*)

VARIORUM II.

"THE GREAT PYRAMID."

I won't hark back to Cheops and Cephrenes ;
 Still less to that more shadowy phantom, Menes : (*b*)
 Nor stoop to whisper that *I half suspect*
 "*Melchizedek*" was *not* the architect—
 Nor "*Fob*"—of that stupendous Pyramid, (*c*)
 Within whose depths, we're told, such truths are hid :

(*a*) The matter referred to is in the number for 3rd August, 1881 ; and is unfortunately as much beyond the limits of a Note as beyond the facilities of rhyme and metre. I have therefore relegated it to Appendix J.

(*b*) The founder of the Egyptian monarchy—more than 2000 years before the Christian era.

(*c*) Two unblushing hypotheses of Anglo-Israelites.

Nor say how faith and conscience *they* bewilder
 Who call ALMIGHTY GOD the real builder ;
 And tells us that, when "morning stars" were singing,
 And heaven's eternal vaults with rapture ringing,
 The "Corner stone" that woke that acclamation
 Was Egypt's Pyramid—so dear to Israel's nation. (a)

As for that labyrinth of *feet and inches*,
 With points that Anglo so adroitly pinches,
 And *ups and downs* that seem set there to joke us,
 I leave them all to *conjurocus pocus*. (b)
 One thing stands out—to me as clear as day,
 Isaiah ne'er could be inspired to say
 "THERE SHALL BE" what, for fifteen hundred years
 HAD BEEN ALREADY. (c) Something else appears,
 Scarce less enormous—but of this enough :
 One little whisper—not unkind, nor bluff—
 You say that pyramid's "an altar:" well ; if so,
 Take the first "*overland*;" and humbly go ;
 Confess on it the errors of Anglo.

(a) Ditto ditto—annexing Job xxxviii. 6, 7.

(b) I have not thought it worth my while, on this particular topic, to go into particulars, or even references. What follows in my next lines is, to my own mind, conclusive as to the alleged *Scriptural* foundation of this myth. But, if any Reader who may not be herewith satisfied will look into a little Brochure of my respected Friend and Brother, the Rev. B. Wrey Savile, entitled "A Letter to a Friend on the Anglo-Israel Theory" (Longman), he will find explanatory facts—chronological, statistical, and Biblical—from which Anglo-Israelism has no escape.

(c) Isaiah xix. 19.

VARIORUM III.

RIDENDA.

Some things can only to a laugh provoke us.
 We spoke just now of *conjurocus-pocus* ;
 And well we might—these domino citations ;
Pun-proofs ; and Jack-a-lantern revelations ;
Non-sequiturs, that lapse almost before we've heard 'em ;
 Unconscious tumblings into the *absurdum* ;
 Bo-peep Identities—*they*—*it*—and *we*—
 Each party mumbling out “ *It isn't me* ; ”
 Whole body, such a nondescript production,
 That members, all, need mutual Introduction—
 Is this a libel ? We have had it all :
 But—to make surety sure—we'll further witness call.

A certain Major (not a Minor Canon)
 Who must have come from somewhere near the Shan-
non,

Reveals a wonder in the Pyramid,
 That had, for some five thousand years, been hid.
 “THOSE ANGLES FOUR DENOTE THE WORD ANGLI.”(a)
 So—Anglo being Israel—THAT'S YOU AND I.
 Astonishing ! we thought of Pharoah's tomb :
 When, all the while, 'twas our prophetic womb !

(a) “Life from the Dead,” pp. 91-93.

Only—one fact upon my conscience knocks ;
Paddy might say the same of his tobacco-box.

* * * *

Aye: and our Major Sage has something further ;
 Which, to pass by, were nothing short of murder.
 'Tis holy ground: but we may safely tread ;
 For this, no less, is in "Life from the dead."
 "I'll make you fishers"—not of fish, but "men."*(a)*
 "Fishing means ANGLING": so there are WE again.
 True—*nets*, not hooks, were in employment here ;
 And *catching men with baits* sounds somewhat queer.
 But—never mind—we're catching men with flies :
 So ; swallow hook—and all: don't think of lies.

* * * *

But look again: we'll have our Proofs all full
 As Joseph's "bullock emblemized John Bull,"
 So here a further truth stands out revealed,
 (I shudder while I write) "*Stripes with which we are*
healed" *(b)*
 Were really *typical of Yankee shield.*
 And this, again, is proven—Anglo-manner—
 By David's words, "Thou hast given them a banner."*(c)*

* * * *

(a) Matt. iv. 19. *(b)* Isaiah liii. 5.

(c) "Life from the Dead," p. 91: the adaptation "thus fulfilling the word" (Isaiah xxvii. 6, xliii. 21) "Israel shall blossom and bud, &c." But all play of words, however amusing, is as nothing to the logical and theological monstrosities that burst upon us in this system from step to step. As if the buffoonery of "*the stripes*" were not enough, our Major Scribe has no

'Tis like a boast that—heard long since—still jars
 Upon my soul ; One said, "*I made those stars.*"
 "You?" I replied. "Yes : Christ spake, and it was
 done ;

"And Faith declares that *Christ and I are one.*"

Our Anglo's boast is in a lower sphere : (a)
 But, not a whit less modest ; it is here—
 "' *The sea is His*'—Identi'cation broad :
 "Maritime people ; and a maritime God."
 Quite clear—and clever—like its fellows : but, alas !
 'Tis like them all, a garbled bit. An ass—
 Or, if that word offend, a schoolboy calf
 Might ask, Pray, *where is then the other half?*
 "The sea is His : He made it" : go on, "AND
 "His hands"—did what? "PREPARED THE DRY LAND."
Sea gives relationship : the *dry land*, whose?
 We need not waste much time or thought to choose.
 Won't ask "Four Quarters" of God's teeming earth :
 How much of *Europe* is our Israel worth?
 'There's Spain—France—Germany, Tartarian Russia ;
 (b)
 England, the while—well, p'rhaps as large as Prussia.

(a) Compare Psalm viii. 3 and 4.

(b) All know the *mot* of the First Napoleon—"Grattes un Russe, et vous trouverez un Tartar." Unfortunately for civilized humanity, Russia never waits for the "*Grattes*:" the Tartar comes out, without calling for, as large as life.

Anglo, it seems, prefers the barren sea—
 Another little difference 'twixt him and me. (a)

* * * *

Alas ! the game goes on : won't let us off ;
 Whether we sigh or frown—or laugh or scoff.
 They'll make me, ere we've done, a sad offender :
 Can't help it : here's Addenda to Ridenda.

But, oh ! that reverence should find eclipse
 In that deep volume, the *Apocalypse* !
 Yet so it is. Here is an awful doom
 On THE GREAT CITY—fearful things that loom
 Upon the mystic verge—thunders and hail,
 Beneath whose terrors stoutest hearts may quail :
 “*The city*” rent by “*earthquake*”—in “THREE PARTS.”
 Midst all the dire confusion Anglo starts,
 What, in the name of nonsense, do you think ?
 (Sure, he was peeping through some funny chink)

(a) No Reader will for a moment take the above for a *fictitious* argument. Yet it may be well to say that what is thus dealt with is faithfully taken from “The Banner of Israel” for Oct. 5, 1881. Here are some of the actual words—“The sea is Jehovah's : and He made it. But the Lord God acted in Creation by the agency of the Lord Jesus Christ. The sea, therefore, is Jesus', and He made it. But Jesus and His people are one. He is the Head ; and they are the body. The sea is His, and He transfers His dominion over it to His chosen ones, British Israel,” (Italics mine) “and they, AND THEY ALONE, of all the nations, exercise the supremacy over it for Him. ‘Britannia rules the waves.’ Surely, here is a fresh Identity.” No doubt. But whilst this—call it the *maritime*—leg of the Identity, is rampant *flesh and blood*—the *other*—the land leg is—Where ? or What ? Bold man ! Anglo-Israel : to stand—stereotyped—duck-fashion—on one leg !

* * * *

(a) The above astounding exhibition of creative exegesis is from the same number of the "Banner." When the Reader is sufficiently recovered from the *serio comic*, he may—whilst keeping his finger firm on its central point, the assumption that

VARIORUM IV.

RESTORATION : THE STOWAGE QUESTION.

No doubt our Anglo is a man of mettle :
And sticks at nothing that he cares to settle.

"*the city*" of the prophecy is the Established Church of England, and the "*three parts*" the three parties aforesaid—give a serious moment to a process, systematically scouted by Anglo-Israel, but by all rational Bible students deemed of essential import : I mean the devout recognition of *the Context*. The process here may be as concise as it must be conclusive. Without going into the question on which all Protestant Commentators are agreed, viz., that the "*Babylon*" of the Revelations is the apostate Church of Rome, it will be immediately evident that, from verse 17 of chapter xvi., to verse 4 of chapter xix., we have one continuous and homogeneous prophecy; and that, consequently and inevitably, "the great city" and "Babylon," of chapter xvi.—"that great city," of chapter xvii., verse 18—"that great city, Babylon," of verse 10; "this great city," of verse 18; and "that city, Babylon," of verse 21, in chapter xviii., are *all one and the same subject of the same prophetic denunciation*.

Could I indulge in the language of *personal* opprobrium, I were, assuredly, unlike myself. But it is hard work to deal faithfully with such phenomena, and retain the gravities of sacred thought and the amenities of social life. Between common sense and such—must I say?—systematically constructed nonsense there can be no complacent communication on either side. For myself, I most painfully feel that—short of undisguised, outspoken Infidelity—there can scarce be found anything of more frightful injury to the reliable use of the "*Light*" and the "*Lamp*" than this pertinacious turning of Scripture language into a logical game of ninepins. Of the no less indefensible *object* everywhere protruding itself, we shall have occasion of notice anon.

This STOWAGE QUESTION he has cast an eye on,
 And fired a shaft he thinks he can rely on.
 Well : let us see. His heart's on Colonizing ;
 And gives us many a beat that's quite surprising.
 "TOO STRAIGHT—TOO STRAIGHT—MORE ROOM"—is
 still the cry :

"Our Colonies must fill the earth : natives must DIE
 "To give fair elbow room for you and I."

Tall talk ! *not Christian* : but quite Israelitish :
 In fact, as plain Identity as one could wish.
 How long is this to last ? Something's beyond.
 I am no prophet ; and not very fond
 Of asking Pyramids "the day and hour"
 That Christ declares "God keeps in His own power." (a)
 One thing we know—wherever he may roam—
 ISRAEL, in God's own time, IS GOING HOME.
There comes the question : we must have it out.
 'Tis crucial ; and perhaps may bring about
 Searchings our Angloites have never started ;
 But of grave moment to the open hearted.

Great Britain ; "Greater Britain ;" countless "Gates"
 By sea and land ; those "independent States"
 That go to make the "*Family of nations*,"
 Of which we're told in those Identi'cations ;
 All these—*plus* Jonathan, there called Manasseh—
 Not the scant tribe that grieved the Lord at Massah—
 But thirteen states—(no *aprez vous* presenting—
 Can hold their own—bold, salient, and fermenting) ;

(a) Acts i. 7.

Plus the Two Tribes that Anglo hates so well ;
 But, who, in God's decrees, are "*Israel* ;"
Plus Normans also ; who, because they beat us,
 Anglo permits, as Israelites, to greet us ;
 All these, from all the world, *en masse* to come,
And find, IN PALESTINE, *their common home.* (a)
 Why !—whether some may see, or see it not—
 'Tis like NIAGARA IN A LITTLE TEA POT.

"No : no : " I hear the answer—"no such riot.
 "Two of a family"—or so : quite quiet. (b)

Indeed ! and you can call a RESTORATION
 Such back-door exit from your lordly station !
 Well ; you've your Domino : and we our Bible :
 And *there*, one word frowns silence on your libel.
 The very pilfered passage quite enough
 To put to shame such ill-digested stuff. (c)

(a) We are informed by Philo-Israel that "the English-speaking races"—that is, Anglo-Israelites—"throughout the world already number *seventy-nine millions*. In one hundred and twenty years" (*i.e.*, we suppose, at the commencement of the Millennium, with concurrent return to their own land) "it is calculated, on reasonable grounds, that they will reach the overwhelming multitude of FIFTEEN HUNDRED MILLIONS.—"Inquiry," 2nd Edition, 1875, p. 9.

(b) Philo-Israel's "Inquiry," p. 30.

(c) The cited words are from Jer. iii. 14. It is on the surface that "one of a city and two of a family" can only mean what the apostle calls "*a remnant*," and not the recovery of the whole nation. But it is equally patent that the prophecy thus appropriated was given to be proclaimed "*towards the North*," which every Commentator, without exception, has identified, as it can only

But see what's writ Ezekiel xxxix. ;
 And dare no more God's purpose to confine
 To *twos and threes* where He has written ALL.
 No: when His hour is come, His Israel to recall,
 'Tis "*the whole house*": all members of one mind :
 The move complete : no hoof to lurk behind. (a)

I thought of this ; of Anglo's "belting line ;"
 Then, of that mystic land called Palestine :
 "Tea pot and Niagara" p'rhaps hardly meet
 For march so holy, and for end so sweet :
 Yet—*such vast numbers, in concentric motion* :
 May we say, *Bucket, and the German Ocean* ?

At all events, one thing's beyond a doubt,
 WE'RE NOT WHAT ANGLO SAYS—OR MILLIONS ARE
 SHUT OUT.

be identified, with *Assyria and Media*, whither Israel was carried captive, but from whence no Commentator—not even Anglo or Philo—have ever been bold enough to talk of bringing them at the present, or any future day.

(a) The prophet's words are decisive : "I will bring again the captivity of Jacob ; and have mercy on the *whole house of Israel*" (v. 25). "Then shall they know when I have gathered them unto their own land, and HAVE LEFT NONE OF THEM ANY MORE THERE" (v. 28).

VARIORUM V.

“LENDING; NOT BORROWING.”

*“Thou shalt lend unto many nations, and thou shalt
not borrow.”—DEUT. xxviii. 1-14.*

But—here again is something really funny,
 “We *are* lost Israel, for we’re *always lending money*.”
 What? those dear creatures (call them *Softs*, or *Fonds*),
 Whose cash was “lost” by buying Turkish bonds?
 And *is* our Stock Exchange that holy place
 Where “Abraham’s seed” their heritage may trace?
 Those cash books, with long columns so prolific,
 Are all those figures really hieroglyphic?
 And is *our* Capital, with all its glory,
 The real centre of financial story?
 We’ll pass by Paris and Vienna: look at Frankfort,
 That, *quoad* “lending” might be well called *Bankfort*.
 And then that model Lender—tell me true—
 Is Rothschild Anglo? Israel? or *Few*? (*a*)
 But oh! these depths of Anglo shallowness!
 Beyond all fathoming, one must confess.

(*a*) This point of this question may be, *very acutely*, felt by a simple glance at p. 3 of Mr. Hine’s “Forty-seven Identifications.”

What means that holy promise, "*lend, not borrow*" ?
 I *lend* to-day : and *you shall pay* to-morrow :
 If not ; at compound interest, to your sorrow ?
 Alas ! the Master's words are clear and plain,
 " Love—give and lend, looking for nought again." (a)
 'This is God's lending : Anglo's you may find
 In Goldsmith's page—the lady—ah ! so kind,
 " Who freely lent to all—*that left a pledge behind.*"

So much for "lending"—not quite square, it seems,
 With Anglo-Israel's self-exalting dreams.
 And *this* one-half the Text : what of the other ?
 Mind, truth will out : you can't one feature smother.
 So then, if *must* be *must*, there's but one end—
 We no more do not borrow than we lend.
 Disguise it as you may (and blink'em, blink'em) ;
 We've borrowed just ten times our annual income.
 You ask of whom ? well, then, in verity,
 That misty little chap some call Posterity.
 I won't descant, nor hurry Time's postillions :
 But "*debt*" means *borrowed*—tune, eight hundred
 millions.

One more soft hint—but no ! I hold my beckoning,
 For Anglo hates *per contra's* in the reckoning.
 Else I had said, Paul just inverts the order,
 And places lending t'other side the border.
 " *Parents*" for "*children*" are the words I read :
 Not children to lay up for parents' need.

Still less that awkward item in the Docket,
 Children not asked—parents' fingers in their pocket. (a)
 So, shut we up one more Identi'cation ;
 Or we shall soil the fair face of our nation.

No doubt, our Anglo's clever with his Bible. Be it ;
 But with one caution—*Don't let Bradlaugh see it.* (b)

(a) *Vide* p. 32 Appendix to Philo-Israel's "Inquiry," 1875 ;
 and comp. 2 Cor. xii. 14.

(b) The above having, for certain reasons, been printed, with three or four others of these little commentaries, before they were gathered, thus, into a collective volume, was made the subject of some not very creditable remarks in the "Banner" for August 17, 1881. In placing it in its present position, I need scarcely say that I never said, and never meant, that *Lending*, on lawful and reasonable terms, was illegitimate : but that *to make the argumentative boast of it I stumbled on* was not in my sense of the Christian dispensation and the Christian life : that, to quote, as Anglo-Israel characterizes himself by doing, Old Testament promises of worldly wealth, &c., as tokens and evidences of God's covenant favour under the Christian dispensation was not only in direct opposition to unequivocal words of inspiration (*e.g.*, Jer. ix. 23 ; Luke vi. 20, 24 ; 2 Cor. vi. 10 ; Mark x. 23 ; James ii. 5), but in flagrant antagonism to the essential character of the divine life in the soul : that Anglo-Israelism was, in plain fact, from first to last, a systematic reaction ; a going back from the Gospel of Christ, to "*the beggarly elements*" that have lost their value in the riches of the "better covenant."

The main question in this "*Lending*" Chapter is carried on in the one next following. But I must ask my Reader to look first at some curious items presented—somewhat *ex post facto*—in Appendix K.

VARIORUM VI.

"OLD TESTAMENT PROMISES."

"Christ came not to destroy the law and the prophets."

Hosea, Paul, and Moses have been noted :
 Their several sayings quoted—or *misquoted*.
 And now, *the Master's* word is placed in court,
 Our Anglo's wild vagaries to support.
 Some "country minister" has dared to speak, (a)
 And say, "*In Christ there's neither Jew nor Greek.*"
 Flat "contradiction!" Anglo quick replies;
 For "Law and Prophet" give *conflicting* destinies;
 And Christ Himself declares His Father's will,
 "*Not to destroy, or Law or Prophet, but fulfil.*"

How near the lines of truth and error lie!
 How needful to discern, with jealous eye:
 Lest, whilst we gaze on truth, we're swamped in fallacy!
 That same Divine Instructor also said,
 "Your fathers did eat manna, and are dead:
 He ne'er shall die who eateth of this bread." (b)
 They *eat*—and yet they *died*! So, sitting on the well,
 The living Oracle, with kindred spell,

(a) "Flashes," p. 71. (b) John vi. 49, 50.

"Who drinketh of *that water* ne'er shall thirst." (a)

Yet He who spake had asked for water first ;

And on the cross cried, afterwards, "*I thirst.*"

But now—'t approach the point—the "Law" said
clear,

"Not every place that thou may'st choose—but *here.*" (b)

That simple woman at the well asked, "*Where?*"

What was the answer? "*Neither here nor there.*" (c)

Was this "destroying"? or "fulfilling"? tell me *that*.

As to the word by Moses, it was *flat*.

It meant that, whilst *the Law's intent* should last for aye,

Its Israelitish form was passing—*then*—away.

The "*day star*" risen—the lamps of night grew dim :

Angels had sung, with joy, their morning hymn.

The Lord of life was come—to heal the blind ;

BREAK DOWN "THE WALL;" AND BLESS ALL HUMAN

KIND.

Is this enough? Is Anglo *yet be-lawed*?

And not by Heaven's own music charmed and awed?

Then look again : the Prophet's voice is still :

"Silence in heaven : " one deep mysterious thrill :

A man appears—in garments rough and wild :

In desert housed, where oft God trains His child.

'Tis the Lord's herald—shewn in prophetic table. (d)

And what his message? Anglo-Israel's fable?

Earth's grandeurs? carnal sweets? ambition's thrall?

One selfish race to lord it over all?

(a) John iv. 14. (b) Deut. xii. 13, 14. (c) John iv. 21.

(d) Read and comp. Mal. iv. 5, 6 ; John i. 22 ; Matt. xi. 14 ;
Luke i. 17.

Hear, heaven and earth! it came like mountain thunder,
 "Repent: HEAVEN'S KINGDOM IS AT HAND: repent;"
 and wonder.

But oh, be still! here's something vastly more.
 Another man! he stands on Jordan's shore.
 The messenger beholds him, and exclaims
 "THE LAMB OF GOD!" whom for His own He claims.
 That Son was also preacher: What His Text?
 Those Anglo dreams—realm after realm annex?
 Oh! no: "the kingdom," not of earth, but "*heaven*."
 The reign of truth and love, the Gospel leaven. (*a*)

But more! the Master preacher sends forth others;
 "Seventy—by two and two—like linked brothers.
 And what *their* message? "Colonies"?—and "gates"?
 For whose bestowment Anglo's spirit waits.
 Who wants the answer? But there was one question
 Touching the kingdom—won't say at whose sugges-
 tion—

'Twas answered—the reply might drive some wild—
 "*The greatest*"? Here: Behold "*a little child*." (*b*)

Where, in "Identi'cations," is *that little child*?
 Ingenuous; loving; teachable; and mild.
 I've searched them, through and through—all round
 about:

And, for my life, I never found it out:
 Nor can what's yet to come resolve the doubt.

(*a*) I need scarce say that the above has special reference to
 the Sermon on the Mount.

(*b*) Matt. xviii. 1-4.

VARIORUM VII.

"NOT SENT BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

"Rightly divided"—comfort and instruction :
 "Wrested"—an instrument of self-destruction.
 "*Thus saith the Scripture*"—here Paul takes his stand :
 The Tempter comes—same Scripture in his hand.
 We spoke of dominoes ; the word's exact :
 Scripture cut up in little bits ; and packed ;
 Part taken for the whole ; or whole for part,
 As suits the purpose one may have at heart.
E.g. ; that sentence we all know so well—
 "Not sent, but to lost sheep of Israel."
 Wherefore our Anglo dares his own to choose,
 Till, out it comes, "*Christ came not for the Jews.*"
 When with these frightful freaks shall we have done ?
 Was Jacob Israel ? Judah was his son :
 Then Judah's *Israel* ; though not all Israel *Judah* :
 As Tudor's England ; though not all England Tudor.

(a)

(a) The monstrous assertion above cited is pertinaciously
 worked out in Ident. XXXVII. Here are some of the actual
 words :—"Christ, talking to the Jews, said, 'Therefore say I unto
 you, The kingdom of God shall be taken from you, and given to
 A NATION bringing forth the fruits of righteousness'—*i.e.*,
 Israel's nation (St. Matt. xxi. 43). 'Therefore let all the house
 of Israel (*i.e.*, the Ten Tribes) know assuredly that God hath

That Christ pronounced those words, no doubt, is
true.

Is He, then, but for Israel *and* Jew?

What said the prophet who foretold His birth?

"Look and be saved, YE ENDS OF ALL THE EARTH." (a)

What the bold herald, who his flag unfurled?

"Behold the Lamb, FOR SINS OF ALL THE WORLD." (b)

What John beloved? "Jesus came t' atone

"FOR THE WORLD'S SINS; and not for ours alone." (c)

What Christ Himself? "God His own Son did give,

"Not to condemn, but THAT THE WORLD MIGHT
LIVE." (d)

Yet: *there's the word*; beyond all human doubt:

Plain and distinct; no hand can blot it out.

Aye; and those added words that sound so strange

From such a speaker—scarce within the range

made that same Jesus whom ye (*i.e.*, the Jews) have crucified both Lord and Christ' (Acts. ii. 36). Christ, speaking to the representatives of the Ten Tribes, says, 'It is given unto you to know the mysteries of the kingdom of heaven, but unto them (*i.e.*, the Jews) it is not given' (St. Matt. xiii. 11). 'Ye believe not because ye (*i.e.*, the Jews) are not of my sheep. . . . My sheep (*i.e.*, the Ten Tribes) hear my voice, and I know them' (St. John x. 26)." The grim absurdity was, as I said, seriously put forth in Ident. XXXVII., and is duly noticed in Appendix I., where the said Identification is dealt with. But it was there in reference to the alleged Christianizing of the Ten Tribes. We are here concerned with the precise meaning of the Saviour's statement as to His own personal mission.

(a) Isaiah xiv. 22.

(b) John i. 29.

(c) 1 John ii. 2.

(d) John iv. 16, 17.

Of nature's sympathies—"the *children's* bread ;"
 And "*dogs*," that may not with *their* food be fed !
 Howe'er expressed, we can't refuse to read ;
 Christ's mission was direct to Abraham's seed.
 But who—save Anglo—needs us *now* to say
 What's all revealed in clear and open day ?

That chosen nation was God's mystic *type*
 Of what should come abroad, when time was ripe : (*a*)
 His *candlestick*, whilst all the earth was dark :
 Bearing—to *eye of faith*—the immortal spark.
 Elsewhere (*and here*, alas !) thick clouds of night :
 God saw as if He saw not : (*b*) bane and blight
 On all that nature, "wonderfully made"
 "In God's own image"—but, to death betrayed.
 The *candlestick* itself, frail, prone to fall : (*c*)
 The *light it carried*, from the Lord of all,

(*a*) The fact above asserted is variously revealed, and with various degrees of clearness, in various portions of Holy Scripture. To the thoughtful mind, filled with *the pervading truth*, it does not stand so much upon particular passages as on the concurrent drift and bearing of the whole. But, of particular outshinings, the following are specimens. I give them as they occur to me, without any attempt at classification, that might perhaps rather weaken than intensify their collective force. Holy Scripture was not given for tabulation in the schools. It was "here a little and there a little." Gal. iv. 24, 25, 26 : Heb. viii. 5 ; ix. 9, 23, 24 ; x. 1, 20 ; xi. 10, 13, 15, 16, 39, 40 ; xii. 22 ; xiii. 10, 11, 12, 13, 14 : 1 Cor. x. 4 ; xii. 13 : Ephes. i. 10, 11 ("we," Gentiles of Ephesus, yet "an inheritance"), 19, 20, 21 ; iii. 5, 6, 15 : Col. ii. 17.

(*b*) "The times of this ignorance God winked at."

(*c*) It is no part of my mission, still less of my self-indulgence, to bring "railing accusation" against that most emphatically un-

Midst all the fogs of earth, and blasts of hell,
 Pure—radiant—steadfast ; and unquenchable :
 So bright, it cast a splendour where it stood,
 E'en on that faithless race of Israel's blood,
 That loved the dignity, but not the light ;
 Claimed the prerogative, but not aright :
 Yea, "followed righteousness" : but lost the way,
 Because *self-seeking* lead their steps astray. (a)
 Still—*there* the light : and *there* the hands that bare it,
 However, *for themselves*, they failed to share it.
 And so—th' Apostle, in the Gospel story,
 Tells of "adoption" — "covenants" — "law" — and
 "glory." (b)

worthy depository of Revealed Truth I have ventured to call "God's candlestick." But it may not be unwholesome, in the lurid, sulphurous, and bewildering atmosphere of Anglo-Israelism, just to glance at two or three specimens of the constantly recurring *Photographs* that meet us up and down the awful pages of God's Word ; beginning with that most frightful *testamentary* portraiture by the paternal hand. But we may say, with anguish of heart, that the records of common humanity can scarce present anything more systematically revolting than the pervasive, persistent, must I say *doggedness* ? of evil under the outshinings of heavenly light, and the *pleadings*, as well as threatenings of the God whose favoured people they boasted themselves of being. The following passages must be painfully familiar to my Readers :—Gen. xlix. 3, 4, 5, 6, 7, 17, 27 : Deut. ix. 7-14, 22-24 ; xxxii. 5, 6, 15-28 : Psalm cvi. 6, 7, 13-29, 32-40 : Isaiah l. 2-23 : Matt. xxiii. 32-36 : Acts. vii. 51-53 : Rom. x. 19, 20, 21 : where we have the inspired exposure of Anglo-Israel's dodge LO-AMMI.

(a) Rom. ix. 31, 32. (b) Ibid., 4.

And so—when HE appeared, who was “THE SEED,”(a)
 The Law to honour, as had been decreed,
 Teaching—obeying—suffering, in man’s place ;
 He came, as was foretold, of Israel’s race :
 “*Made under*”—subject to the Law’s demands :
 “The minister of circumcision ;” at whose hands
 The trembling penitent, however lost,
 Finds pardon by the Law itself endorsed.

This, as we said, unfettered, free salvation
For every people, language, tribe, and nation :
 Yet—first—that ministerial mission of three years—
 Instruction ; healing ; power ; and grace ; *and tears.*(b)
 “He came unto His own” : they heeded not.
 (’Twas on the sacred page, a hideous blot.)
 That nation was God’s vineyard, bound to yield
 Becoming fruit beyond the common field.
 God sent His servants to receive His due : (c)
 One, they reviled ; one, stoned ; another, slew.
 At length He sent His Son : but not in wrath :
 The Father’s heart was whispering o’er His path(d)—
 “*They’ll reverence my Son*” : ’twas no mistake,
 Ignoring facts that might His purpose shake.
 Love, justice, righteousness were in that word :
 But—all, by closed hearts and ears unheard.

(a) Gal. iii. 16.

(b) Luke xix. 41, 42.

(c) Matt. xxi., Mark xii., Luke xx. Very observable that all three Evangelists unite in the affecting record, as also in what follows.

(d) Matt. iii. 17 ; Mark i. 11 ; Luke iii. 21 ; Matt. xvii. 5 ; Mark ix. 7 ; Luke ix. 3 ; 2 Peter i. 17 ; John xii. 28, 29.

"The day of visitation" fixed and plain :
 "So many signs and wonders"—all in vain !
 Dark thunderclouds fast gathering on the verge,
 With direful mutterings of the coming dirge :
 "House desolate" : unprecedented sorrow :
 "More bearable for Sodom and Gomorrah" :
And then ; "'TIS FINISHED"—awful words that shook
 Earth, Heaven, and Hell : Creation could not look
 Upon the closing of that mystic Book :
 The sun eclipsed : "darkness that might be felt" :
 That holy place where glory long had dwelt
 Laid bare : "vail rent in twain" : the glory gone ;
 No more *the presence* in that place alone.
 Type—shadow—passed : now, *substance* to be seen :
 "No middle wall" : "nought common or unclean" :
 Levi no priest : God's temple, all the world :
 "Love's banner" (*a*) o'er all faithful hearts unfurled :
 "The old" has made its mark : "*all things are new*" :
 "Now in Christ Jesus, neither Greek nor Jew" :
 One message for all flesh—"Behold the Lamb" :
 All who believe—are sons of Abraham. (*b*)
 The funeral darkness of that awful noon
 Bespoke the *birth-day* that would dawn so soon.
 So, deepest night precedes the brightest day :
 Morn ne'er so splendid as when clouds have rolled
away.

(*a*) Solomon's Song ii. 4. (*b*) "If ye be Christ's, then are ye" (Galatian Gentiles) "Abraham's seed." (Gal. iii. 29, &c.)

That one word "FINISHED" made a gulph between
 What now shall be ; and what before had been.
 But yesterday—"Go not in Gentile ways":
 To-day—"Go into all the world," the Master says.
Then—"Not sent but to lost sheep of Israel":
Now—"Let every creature" shout EMMANUEL.

* * * *

But Anglo on all this would close his eye :
 Roll back the mystic wheels of destiny :
 Make the abounding promise all his own ;
 And sink earth's harmonies to monotone.

VARIORUM VIII.

THE STONE KINGDOM.

Strange world we live in ! I have heard it said
 If from the block you snatch the severed head,
 And put it on before the blood is cold,
 'Twill reunite. Yes ; and I have been told
 That, once upon a time, the thing was done :
 But in such hurry as to turn to fun
 The awful process—poor head set right round ;
 So as all proper functions to confound.
 Perhaps we've here, in something like a prism,
 A little peep at Anglo-Israelism.

How it was brought about, is not our point.
 One thing is clear—that all is out of joint :
 Forward, made *backward* : progress, *vice versa* :
 Look not behind turned just the *other way* :
 Grace comes out, *nature* : nature, *grace* : heaven, *earth* :
 Love of the earthy, sign of *second birth*.

These are strong words : let's see if they are true.
 Some proof we have already stumbled through.
 Here's one stupendous sight : approach with awe—
 The vision that the sleeping monarch saw. (*a*)
 Four mighty Empires those dark hours display :
 "Gold ; silver ; brass ; and iron mixed with clay."
 They rule o'er all the earth in pomp and power,
 Each in succession, for its destined hour.
 And then—A "STONE"—not of man's chiselling :
 "*Cut without hands*" (*b*)—a deep, mysterious thing ;
 Beyond all human skill, or earth's resource ;
 From heaven's own quarry ; and by heaven's own force :
 No worldly food to pamper carnal lust ;
 Nor earth-born treasure, feeding "moth and rust"—
 A SPIRIT KINGDOM (*c*)—sun, and moon, and stars
 All pale before its lustre : nothing bars
 Its progress, and its triumphs : loftiest thought
 Of human mind hath ne'er its glories caught :
 Invisible—unsearchable—profound—
 Earth's thunders, to its "still small voice," an empty
 sound :

(*a*) Daniel ii. 31-45. (*b*) Ibid., 34. (*c*) John i. 13 ; vi.
 63. 1 Cor. x. 18. Gal. iv. 23.

Weapons—not carnal, (*a*) but of wondrous power
 To vanquish Satan in the darkest hour—
 “Faith’s shield; salvation’s helmet; and the sword”—
 Two-edged and piercing—“God’s eternal word”: (*b*)
Its realm and bounds—illimitable space:
 No plumb can fathom; and no measure trace:
Metropolis—“Jerusalem above”: (*c*)
Law—the pure instincts of incarnate love:
Charter—the freedom where “the truth makes free” (*d*)
 From sin—its thralldom—guilt and misery:
Tribute—the free-will offerings of the heart: (*e*)
Riches (*f*)—earth’s deepest mines could ne’er impart;
 The humblest blest with lasting wealth untold, (*g*)
 Beyond all rubies, pearls, or finest gold:
Empire—one universal brotherhood: (*h*)
Ambition—quenchless thirst for doing good: (*i*)
Monarch—“of Lords, the Lord; of Kings, the King;” (*j*)
 With whose high praise the universe shall ring:
Subjects—“all nations, peoples, tongues, and tribes;” (*k*)
 All whom the Lamb in His blest Book inscribes”: (*l*)
 No national assumption, “Greek and Jew”—
 That darkness past and gone—all things made new: (*m*)

(*a*) 2 Cor. x. 4. (*b*) Ephes. vi. 11, 16, 17. (*c*) Gal. iv. 26.
 (*d*) 1 John viii. 32, 36. (*e*) Ephes. v. 2. Heb. xiii. 15.
 (*f*) Ephes. i. 18; iii. 8, 16. Phil. iv. 19. Col. i. 27; ii. 2. Heb. xi. 26.
 (*g*) Psalm xxxvii. 16. Prov. xiii. 7. (*h*) 1 Pet. ii. 17. 1 John iii. 14.
 (*i*) Rom. xiv. 7. 1 Cor. xiii. 5. 1 Thess. ii. 8.
 (*j*) Rev. xvii. 14. (*k*) Rev. v. 9; vii. 9. (*l*) Rev. xxi. 27.
 (*m*) Gal. iii. 28, 29. Col. iii. 11.

No rivalry—no envy—fraud, nor force,
 To stay love's impulse in its sacred course—
 Those blessed Gospel "*gates*," all open'd wide,
 By day and night—ne'er closed by selfish pride—
 Sweet spirits echoing God's own voice from high,
 "Come—come"—"There still is room"—"Why will
 ye die?" :

Within, one life—one heart—one pulse for all
 Who, born again, One God their "*Father*" call :
One shepherd, and one fold : *one Priest* and King ;
 One altar of atonement ; and one offering :
One temple—"not this mount, nor yet Jerusalem : (a)
One song of praise : one language—not of *Shem* : (b)
One land of promise—*there*, beyond the flood :
One everlasting home—the paradise of God :
One living way—sprinkled with precious blood :
 Millions of *pilgrims*—every clime and kin—
 All travelling onward, that one home to win ;
 And—walking in that way, "ne'er left, to err therein." (c)

* * * *

THE CONTRAST.

Reverse all this ; and look—Oh, shame and grief !
Our Israel stands—self drawn—in dark relief.

(a) John iv. 21. (b) Rom. iii. 29 ; iv. 12. (c) Isaiah xxxv. 8.

Each blessing carnalized : the mystic "stone"
 "Cut out" WITH "hands"—an arm of flesh and
 bone : (a)

Type held for anti-type—men, thought "of age,"
 Pinned to the *Horn-Book*, with its painted page :
 The earthly for the heavenly : pomp and power,
 With all the pageants of a passing hour,
 Rejoiced in and emblazoned as our dower :
 Loud Hallelujahs—deep prophetic staves—
 With choral shout, "BRITANNIA RULE THE WAVES" :
 "*Ships, colonies, and commerce*"—only ours :
 The promise—"BRITISH INTERESTS" : other powers
Nowhere : TO US ALONE, ordained of God,
 The golden sceptre ; and the iron rod.
 That pleasant land was ONLY FOR OUR BIRTH : (b)
 But now—our "Colonies must belt the earth" :
 Our very banishment but meant to drive
 From small to great : once dead ; we're now alive :
 We go from North to South, fresh lands to hold—
 Not "light ;" nor "salt ;" (c) but *poison* to unfold—
 Our coming, death's announcement, stern and cold : (d)

(a) Ident. XXX. : "The world-known fact that the British nation has the most powerful army in the world." See also XXXI. and XXXII.

(b) Idents. I., XIV. (Hine, p. 17.) (c) Matt. v. 13, 14.

(d) This most loathsome assertion was shamelessly put forth, with appeals to historic facts—*minus* the instrumentality of brandy, &c., &c.—in Idents. XX., XXI. By-and-bye comes another Series of Fiascoes, entitled "Flashes of Light," with awful proofs (in such phrases as "DIE OUT"—sic—and

Our "neighbour"—Who is he? WE "DWELL ALONE."

(a)

Beyond those "BRITISH INTERESTS" we have none.

'Tis vaguely said "the earth's the Lord's": but see,

The central truth's HIS HERITAGE ARE WE. (b)

'Twas *Israel to redeem* brought Jesus down; (c)

And *we are Israel*—so its all *our own*.

* * * *

"WE"—"WE"—in every page; in every line.

Ah me! such gospel cannot be divine.

One thing is clear—if *that's* their will and nod,

THEIR ISRAEL'S NOT "THE ISRAEL OF GOD."

"FULL END"), that the Christless spirit was no ways cast out; its ravings emphasized in the pious announcement that, if it were otherwise—that is, if our colonizing English Israel could be "*the salt of the earth*," and "*life from the dead*," the "word of God were at fault, which is impossible." The Butcher mission distinctly claimed for *ourselves alone*. Only, after sundry frightful appeals to statistics, we have the very characteristic notice, that all this does not apply to our Indian Empire—not, of course, for the "terrible inconvenience" (Pref. to Idents., p. v.) that it contains some 250 millions of natives, but simply "because those natives, with us, are descendants of Abraham—only through his second wife, Keturah (Gen. xxv. 1)." See "Flashes," pp. 81, 82, 83.

(a) Idents. XXXIV., XXXVI.

(b) Ident. XLVII.

(c) Ident. I. Philo-Israel *passim*.

POSTSCRIPT.

HERE I stop. These Fifty-five Chapters might be indefinitely extended. But to what end? The mind that, after travelling thus far, could still retain its belief in Anglo-Israelism, would neither be persuaded though the fifty-five became five hundred. For myself, "*Liberavi animam meam.*"

I have used "great boldness of speech." My argument has been versified, *di*-versified, *contro*-versified, but never *per*-versified. The dialect of *poetry* has been the language of "*truth and soberness.*" But I end as I began. My Postscript, like my Preface, is in simple prose. "*Let us hear the conclusion of the whole matter.*"

It is all in a few unmistakable sentences of the Book to which—*alone*—I look for the authoritative Truth of God. They are as simple as they are concise: though one of them has been persistently perverted almost beyond anything it has been my lot, through a long life of thought and observation, to encounter. (*a*)

(*a*) I allude, of course, to Rom. ix. 24-26, where the apostolic interpretation of prophetic words (Hosea i. 6-9) denoting the calling of the Gentiles, is audaciously jerked into a *recall* to favour of *Israel*, for a time "Gentilized"—or, as it is called, "LO-AMMIED." Once legitimize such jugglery as an allowable exposition of holy words, and you may have any number of Bradlaughs, with their "Yea: *hath* God said?" and "*for it is written,*" as may suit the purpose of the Destroyer. The perversion here referred to has been duly exposed in Notes under Ident. I., p. 7; Ident. X., p. 30; and elsewhere.

"TO ABRAHAM AND HIS SEED WERE THE PROMISES MADE. HE SAITH NOT, AND TO SEEDS, AS OF MANY ; BUT AS OF ONE, AND TO THY SEED, WHICH IS CHRIST." (*Gal.* iii. 16.) "WHOM HE HATH APPOINTED HEIR OF ALL THINGS." (*Heb.* i. 2.)

"THAT HE MIGHT BE THE FIRST-BORN AMONG MANY BRETHREN." (*Rom.* viii. 29.) "FOR WHICH CAUSE HE IS NOT ASHAMED TO CALL THEM BRETHREN." (*Heb.* ii. 10-17.)

"WHICH WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD." (*Fohn* i. 12, 13.) "NEITHER, BECAUSE THEY ARE THE SEED OF ABRAHAM, ARE THEY ALL CHILDREN : THAT IS, THEY WHICH ARE THE CHILDREN OF THE FLESH, THESE ARE NOT THE CHILDREN OF GOD ; BUT THE CHILDREN OF THE PROMISE ARE COUNTED FOR THE SEED." (*Rom.* ix. 6, 7, 8 ; see also *Rom.* ii. 28.)

"THE SPIRIT ITSELF BEARETH WITNESS WITH OUR SPIRIT, THAT WE ARE THE CHILDREN OF GOD ; AND IF CHILDREN, THEN HEIRS ; HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST." (*Rom.* viii. 16, 17.)

"COMETH THIS BLESSEDNESS THEN UPON THE CIRCUMCISION ONLY, OR

UPON THE UNCIRCUMCISION ALSO ?”

(*Rom. iv. 9.*)

“IT IS NOW REVEALED UNTO HIS HOLY APOSTLES AND PROPHETS BY THE SPIRIT; THAT THE GENTILES SHOULD BE FELLOW-HEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL.” (*Ephes. iii. 5, 6.*) “VESSELS OF MERCY, EVEN US, NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES. AS HE SAITH ALSO IN OSEE.” (*Rom. ix. 23-25.*) “KNOW YE THEREFORE, THAT THEY WHICH ARE OF FAITH, THE SAME ARE THE CHILDREN OF ABRAHAM.” (*Gal. iii. 7.*) “ABRAHAM, WHO IS THE FATHER OF MANY NATIONS.” (*Rom. iv. 16, 17.*) “FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS. THERE IS NEITHER JEW NOR GREEK, THERE IS NEITHER BOND NOR FREE; FOR YE ARE ALL ONE. AND, IF YE BE CHRIST’S, THEN ARE YE ABRAHAM’S SEED, AND HEIRS ACCORDING TO THE PROMISE.” (*Gal. iii. 26-29*; see also *Rom. iii. 29, x. 12*; *Col. iii. 11.*) “GLORY, HONOUR, AND PEACE, TO EVERY MAN THAT WORKETH GOOD; TO THE JEW FIRST, AND ALSO TO THE GENTILE: FOR THERE IS NO RESPECT OF PERSONS WITH GOD.” (*Rom. ii. 10, 11.*) “WHEREFORE

WE" (Jews and Gentiles—"no difference"—Rom. x. 12), "RECEIVING A KINGDOM WHICH CANNOT BE MOVED, LET US" (*what?* sing "Britannia rules the waves"?) "HAVE GRACE, WHEREBY WE MAY SERVE GOD ACCEPTABLY WITH REVERENCE AND GODLY FEAR." (*Heb.* xii. 28, 29.)

Here is my Israelitish creed—all I care to know touching what is so "cunningly devised," and so audaciously vaunted, in Anglo-Israelitish pages. These master words are "written for ever in Heaven." They are God's own heraldry of "the Israel of God;" put together, but not garbled, nor *Dominoed*, like what I protest against. The cited sentences are not only homogeneous in their collective order, as here marshalled together, but they present, severally, the precise sense and scope of the several passages from which they are taken. As for "*Israel after the flesh*" (1 Cor. x. 18), I can say a fervent Amen to the "heart's desire and prayer" of the Apostle. It would gladden my spirit to see those "*Lo-Ammied*" wandering outcasts "grafted in again." But, into what? Not the self-idolizing singularity that is to be "HIGH ABOVE all other nations": but the one family of him who was to be the "*Father of MANY NATIONS*"—the "olive tree," whose "fatness" is "not meat and drink, but *righteousness and peace and joy in the Holy Ghost.*" As for the carnal promises, the endless genealogies, and old wives' fables, that make up the

system called Anglo-Israelism, it is all in one short sentence: They are "*of the earth, earthy.*" Baseless, graceless, and tasteless—the whole scheme is as *spiritually* deleterious as it is theologically false. Whatever the circumstantial diversities of race, locality, or external life, yet, as regards paternal relationship and the family promise, all true believers are *one body in the Lord Jesus*. To snatch at peculiar privileges on the ground of genealogical diversities of flesh and blood, is nothing more nor less than disclaiming the unity of that one body, and attempting to *falsify the will*.

APPENDIX.

A.

ITEMS, ETHNOLOGICAL, GEOGRAPHICAL, AND
CHRONOLOGICAL, p. 10.

THERE is a something in the fabrication of the so-called "first stepping stone," and "grand achievement" of Number One; and it is so idiosyncratically carried on in Number Two, as fairly to set one a star gazing. Some oddities were duly recognised in the preceding stanzas: here are others of the same unmistakable *genus*. First, Homer, whose almost shadowy time of existence is supposed to be coeval with Elijah the Prophet, is quoted (p. 7) for the assertion that the Scythian, German, or Gothic race made first its appearance in Media in the Eighth Century B.C., the exact time when Israel was carried captive by Shalmanezzer: and it is here, and elsewhere, asserted that Israel remained there till the time of Christ. Can we find, anywhere, in any scrap of history that has come down to us, the slightest indication that, during all these centuries, the exiled Israelites were even nicknamed by the title of Goth, Scythian, or German? Did Peter, addressing "the strangers scattered throughout Pontus, Galatia, Cappadocia, &c.," betray the slightest indication of his brethren having an *alias*? But, *secondly*, Herodotus is cited from Sharon Turner as declaring that it was in the Seventh, not the Eighth Century B.C., that the Scythian, Goth, or German, put in an appearance; so that Poet, Historian, and Identifier, present us, between them, with a somewhat awkward game of leap-frog. Well; leaving to Homer, Herodotus, Sharon Turner, and Anglo-Israel, the unconcluded question of coincidence of entry—first argumentatively asserted, and then thrown into confusion and uncertainty—yet so unhesitatingly capitalized in these twin

Identifications, we come to the all important—and only really important question—the assumed *genealogical identity of the two races*. And here it is on the surface that there can be no bisecting, trisecting, or quartering the point at issue. It's "in for a penny, in for a pound." Was Scythian Israel? Was Israel Scythian?—a question that already it seems had put our Identifier to his shifts. The result is monstrous. We read (p. 5) that "Sharon Turner says, in his 'Anglo-Saxons' (vol. i., 93-102), speaking of the second or Teutonic stock of European population :—'It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. *The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms, Scythian, German, or Gothic.*'" Pretty distinct Identification this, if not with the tribes of Israel, at least among themselves. And mark here—and let not all the Anglo-Israelites in the world obscure or evade it—that this oneness is not of locality, or national institutions, or mutual polity; but OF BLOOD. The one essential question we have to deal with is "*Abraham's seed*," or of the *Gentile world*. If two or more are of the same particular race, and *one* of them *Israel*, then—whatever incidental differences may have distinguished them—the other, or others, are also Israel. Now, just turn to the Domino (Preface, p. v.). "The main point of my differing with the late Mr. John Wilson, author of 'Our Israelitish Origin,' is, that he sought to identify all the Modern Teutonic Nations as parts of Israel, whereas *I stoutly maintain that to accept this view would lead us to terrible inconveniences and calamities.* . . . I maintain that God requires the Ten Tribes to be a Consolidated Nation, and to be HIGH ABOVE ALL THE OTHER NATIONS OF THE EARTH." Curious logic, this. But, surely, when Anglo can elsewhere quote Gen. xvii. 5, that God made Abraham "**A FATHER OF MANY NATIONS;**" when, since the Normans once *conquered us*, he can confess (Identification XXXII.) that the Norman race, one of those seven Identities (though *not* so "consolidated"), is a

part of Israel ; and assert that the American States (though no more consolidated with our "consolidated nation") are nothing else than the Tribe of Manasseh ; when, further, he can cite one author, for proof that Anglo-Saxons, and seven other peoples, have all *one genealogical relationship*—call it "Scythian, German, or Teutonic," as you may ; and then dissent from another author as to the inevitable consequence ; and unscrupulously found his refusal of the *sequitur*—not on intrinsic logical grounds, but on what he calls a "*terrible inconvenience* ;" I must really make bold to say that, if the term *Domino* is to be repudiated, I can scarce think of any reasonable equivalent but *the pair of scissors and gum water bottle argument*.

B.

PROPHETICAL USE OF GEOGRAPHICAL TERMS, p. 18.

THE above constantly recurring particular involves, beyond its present immediate application, such a *Crux* for Anglo-Israelite interpretation on the large scale, that, the already cited references being actually in type, I could not refrain from an *ex post facto* glance at the well-known Commentary of the two domestic Chaplains of the then Archbishop of Canterbury—Drs. D'Oyly and Mant—published, half-a-century ago, by the Christian Knowledge Society, and replete with well selected and reliable extracts from our great divines of various schools. Here, then, is what I found touching this very passage from Isaiah xxiv. 15. It is from the great Bp. Lowth. "The great distresses brought upon Israel and Judah drove the people away, and dispersed them over *the neighbouring countries* : they fled to Egypt, Asia Minor, and *the islands and coasts of Greece*. They had synagogues for their worship in many parts ; and were greatly instrumental in propagating the knowledge of the true God in these heathen nations, and preparing them for the reception of Christianity.

This is what the Prophet seems to mean by the celebration of the name of Jehovah in the waters, and in the uttermost parts : the term 'THE SEA' is used by the Hebrews for the distant nations, the ISLANDS for the dwellers on the sea coasts all over the world. See Note on chapt. xi. 11, which is to the same effect." This from the learned and judicious Bp. Lowth. Turning, then, to our beloved Scott, I found this self-same explanation of the passage, quoted for Lowth, years before the compilation of the Commentary above named.

It is a painful duty to meet, point blank, these, and such-like unscrupulous manoeuvres ; but there's no avoiding it. This expression, "*Western seas*," put, with inverted commas, as a scriptural phrase, has not only, as I have said, no existence in the Word of God, but, even as so assumed, ends, argumentatively taken, *ad rem*, in a wretched *fasco*. Just take your Cruden : look out "West," and "Western." Here is, first, Numbers xxxiv. 6, for Western border of promised land (not very contiguous, I presume, to the British Isles that Anglo is talking of) : "Ye shall have the great sea" (no possible doubt about this being the Mediterranean) "for a border : this shall be your West border." Next take Joshua xv. 12 : same expression, same unmistakable meaning—no more to do with *our* Western seas and Western isles than with the man in the moon. But perhaps Anglo may fall back, as he has wondrous agility, upon Isaiah xliii. 5 : "gather them from the West." Well : just read the whole of that verse, and of the next ; and what have you ? "East—west—north—south." Is it anything better than a *pun* to find in such a phrase Anglo-Israel's boasted royalty in these British Islands ? And the same of East country and West country in Zech. viii. 7. This may seem enough. But as the question, however incidentally occurring, is critically demonstrative, we will have "two," and "*three* witnesses." So, here are conclusive words of Calmet, quoted, *in loco* (Jer. iv. 6), by W. Louth : "Babylonia, Chaldæa, Assyria, and Media, are constantly represented in Scripture as being to the North of Judæa." "*Verbum sap.*" But who are the "*sap*" ?

C.

"DAN, THE GREAT SHIP-OWNER ;" AND HIS VOYAGING, p. 22.

THIS maritime part of Anglo-mania is scarce less amusing than the "*box the compass*" discovery of "North-Western" in "the great sea" (Mediterranean) *West*, and "the evil from the *North*" (Babylon), we were just now so innocently laughing at. We are here gravely told—without the slightest authority, whether from "Gulliver's Travels," or "Robinson Crusoe"—that Dan, protected as aforesaid from the Assyrian Invader, and being "the great ship-owner" of Israel, goes—of course *vid* Mediterranean—past all the islands of the Archipelago—past Majorca, Minorca, and Ivica—past the Eastern, Southern, and Western coasts of Spain—past the coasts of France and England—past even the South, to the North of Ireland! and that Brother Simeon, though not a ship-owner, yet with similar erratic propensities, goes as pertinaciously to the yet further coast of Scotland, but "gradually migrating southwards" into Wales, which he must have passed in going North; the new Welsh people "making thus their *debut*, with Dan, about 720 B.C." So, these "bitter brothers" (Gen. xlix. 5 and 17), fleeing "when no man pursued," left *eight* only of the Tribes so emphatically described as "*Ten*." Am I not right in calling the whole craze "one tessellated muddle"?

Well: but before we leave this precious Number VIII., I must take notice of one more little curiosity. Anglo complacently declares the *Welsh* to be, with us, of the seed of Israel. It happened to me to stumble, but the other day, upon a letter in "The Times," signed "Decanus Cambrensis" (in English, a Welsh Dean), that contained the following words: "The late Dean Stanley was wont to attribute some of his great gifts to the mixture of Saxon and Cymric blood in his veins. Two years ago, at —, he playfully remarked, 'I am glad to meet a Welshman; for, if there is any brilliancy and vivacity in my family, I attribute it to the fact that my grandfather, a Cheshire

squire, had the good fortune to marry a bright, mercurial Welsh woman, from whom we have inherited a share of the *Celtic* fire." Comment is needless.

Something further on this part of the Ethnological question will come on for gibbeting in Identification XXI.

But we cannot, even yet, take leave of the circumnavigation: "Robinson Crusoe," and "Gulliver's Travels," though far more consonant with common sense than these quiddities, called Identifications, have, of course, no power here beyond the limits of conventional banter. There is something on record that, as Anglo professes to be following Scripture lines, we cannot allow him to overlook. Any one who opens his Bible at 2 Kings xvii. 18, will find it written, "Therefore the Lord was very angry with Israel, and removed them out of His sight: THERE WAS NONE LEFT BUT THE TRIBE OF JUDAH ONLY." This is, of course, not the *first*, nor the *last* time that we find Holy Scripture saying one thing and Anglo-Israel another: but, for this episode of the ship-owner, it is simply decisive. Of all Israel—all the Tribes carried away—"none left save Judah only" (with, of course, the associated tribe of Benjamin)—the rest *all gone*. *Whither* is in verse 6, "into Assyria, in Halah, and in Habor, and in the cities of the Medes." But what of the ships of "the great ship-owner"? Was he allowed to take them—cross country—into Assyria? And did he really start *thence* on that asserted route to Ireland and Scotland? If so, then he must have gone—far beyond the extraordinary circumnavigation we have been thinking of—*via* the Cape (unknown, as yet, to Geography), round three-fourths of the vast Continent of Africa. No wonder that, as Anglo elsewhere tells us, "Israel was exhausted when they arrived in the isles." But there is one more wonder, and *that* beyond all possible doubt. This most extraordinary voyage was not, as Anglo would have it, by *water*, but, as our French neighbours would describe it, *en l'air*.

All this is so clear and conclusive that it were a logical barbarity to continue the combat. "*Thrice to slay the slain*" may be left to some Alexander the Little. "Let the dead bury their dead;" else, could the poor corpse require the *coup de grace*, it

is all ready to hand in Identity Number I., where we are carefully told (p. 4) from Josephus that "*the Ten Tribes are beyond Euphrates till now*"—i.e., in the time of the Apostles, or 721 years after the great voyage of "the great ship-owner." But perhaps he had come back, ships and all, over land in the interval; the Identity being in the well-known lament of the Bard of Erin—

"The Harp that once through Tara's halls
 "The soul of music shed,
 "Now hangs as mute on Tara's walls
 "As if that soul were fled."

D.

OBADIAH DUMFOUNDERED, p. 46.

HAVING asserted that COLONIES were a portion of the *blessing upon Israel* that was to be realized "at the same time that the *curse* was taking effect upon Judah; and that, *therefore*, that portion must be realizing at the present moment," our Casuist gives us further specimen of his use of Scripture by citing Obadiah 17, with the sagacious addition that, "once having these Colonies in hand, it is impossible that they should give them up." We won't stop here to ask a question as to the Transvaal; or, going further back, certain parts of France, Perigord, &c.; or even *Calais*, enumerated by Philo in our list of "Gates," but which, with true Anglo simplicity, he dismisses under the ingenious term "*abandoned*." Such things are trifles to the matter before us.

Just look, then, "with open face," at the prophecy of the one chapter from which the cited verse 17 is thus ruthlessly amputated. What is there? Why—

1. "*Upon Mount Zion shall be deliverance.*" Does Mount Zion mean England? or are the Ten Tribes to be delivered, on Mount Zion, from England? or, since Mount Zion refers to

Judah, does "deliverance" mean the "*taking effect of the curse*" Anglo has told us of? But, go on—

2. There *are* curses, indeed : but upon whom? Look at the next verse (18) : the answer is continuous—"The house of Esau" (Is Esau Judah?) "is stubble."

3. Well : but there are *possessions* : *that*, of course, means "Colonies." Indeed ! Just go on to the two verses directly following (verses 19 and 20). There they are : "the mount of Esau ;" "the plain of the Philistines ;" "the Canaanites unto Zarephath ;" "and the cities of the south." Is common sense to be bamboozled—the Word of God turned into a shuttlecock—and simple people, seeking to walk by "the law and the testimony," hurled into the abject darkness of downright nonsense, by all these Colonization fiascoes of Anglo-Israelism? But we have not done yet with this verse 20 of the cited passage. All the *curses* are, it seems, to be taking effect on Judah whilst these stolen blessings are upon Anglo-Israel. One more glance, therefore, at the prophetic words.

4. "The captivity of *Jerusalem* shall possess the cities of the south." Is that a curse? or *what*? But just clench all by reading

5. The concluding verse, directly following : "And *saviours shall come up on mount Zion* to judge the mount of Esau."

I have not stooped to the task of putting all this into even the elastic measures of sardonic verse ; much less to formulate prosaic commentaries on its palpable enormities. Enough that the citation is put forth by Anglo-Israel as a key-stone for one of his triumphal arches. What Christian man, deserving the name, can refrain from calling out, as I have done elsewhere, "*Stand from under*" ? But, what must be the constitution, and what the steadfastness of the dear folk who, whilst the Apostle bids us, "*In understanding be men,*" and the Master, "*Be wise as serpents,*" can take all this, and all of which it is but a sample, for something "*so refreshing*" that it is something like a fratricide to lift a warning voice against its absurdity ! There is a deeper question. What is to become of the fast-coming final conflict if those who *should* be as "*men,*" are "*feeding on the ashes*" of which we have here an illustration ?

E.

THE LAND QUESTION, p. 61.

THE chronological facts are, strictly, these: Entry on inheritance, B.C. 1451; Eviction, B.C. 721. Add to the latter number 1882, to the present time; and you have legatee on the hereditary estate 730 years: same party *non inventus* (i.e., quoad estate, *nowhere*) 2603 years, a somewhat anomalous working out, on the absolute principle, of "*an everlasting inheritance*" (Gen. xlviii. 4, and Exod. xxxii. 13). This anomaly is no way lessened by the Fiasco we are examining. Anglo's whole language, practically interpreted, is simply, "We don't want the estate; we're better off elsewhere."

So much for the substitution of the absolute for the conditional. In the latter sense (for which, look again at Psalm cxxxii. 12) all is consistent with the word of Him who "cannot lie."

F.

COLONIES, AND A COMPANY OF NATIONS, p. 68.

TOUCHING the unmistakable paternity of the gross mass of these so-called Proofs I have allowed myself "great plainness of speech." As regards the precise sense of the passage (Gen. xxxv. 11) on which this Twenty-seventh Identification proceeds, I would speak with more "bated breath." That a "company of *nations*" can scarce mean a number of *dependent colonies*; and that "a *nation*," and a "*company of nations*," are not *precisely* the same thing, should seem plain enough. But what, then, are we to understand by Jacob becoming "Father" to "a

company of nations"? When I turn to the justly valued Commentary of him of Aston Sandford, I find no syllable of elucidation. Scott seems to have read the passage in the simple light of the foregoing promise to Abraham (Gen. xvii. 4, 5, 6). But the two passages are not quite parallel. Abraham *was* the progenitor, not only of the Israelitish "nation," but of "nations," *i.e., immediately*, of the Ishmaelites (Gen. xxi. 13, and xxv. 16), and, through Isaac, of the Edomites. (Gen. xxxvi.) As regards Jacob, there were no similar collateral issues. I go next to D'Oyly and Mant, whose already mentioned work, in four quarto volumes, compiled from the great body of our well-known Commentators, Bishops Hall, Patrick, Lowth, Newton, Beveridge, &c., &c., contains, as all know, an immense amount of well-selected and reliable explanatory matter; and, *there* also, I find no more solution of the question before us. I go next to blessed Matthew Henry—every sentence in whose three folio volumes might be printed in gold—and there I find the interpretation that had already suggested itself to my own mind, *viz.*, that the "company of nations" denoted the corporate associations of the tribal descendants of Jacob. How far the expression, as thus applied, is in conformity with the stricter phraseologies of modern language, may be an Etymological question. The intelligent Reader will bear in mind (what is too often forgotten by very confident Interpreters of the Bible) that the oriental and highly poetical diction of the Old Testament was never meant to be *screwed into* the metaphysical scrupulosities by which written communications are nowadays limited. How far the precise distinction between tribal idiocracy (or as our M.P.'s would call it, *local government*) and the incorporation of the several tribes into what is commonly called "a nation," may have co-existed in the case before us, is beyond my duty to demonstrate. Those whose spirits respond to the ringing cadences of the song of Deborah (Judges xv. 12-18), will catch some glimpses of tribal autocracy that might well comport with the expression, "company of nations." They will, perhaps, be content, with myself, to leave verse 20 to the Astronomer, and verse 21 to the Geologist; or both together to the dull Grammarian. As to the

passage before us (Gen. xxxi. 11) proving that we, here in England, because we have a certain number of heterogeneous Colonies, are *therefore* the lineal descendants of the "Father of many nations," others besides myself will, I suspect, refer the whole matter to "*the regions beyond.*" As to the view I venture, in all humility, to submit, it seems at least in harmony with those words of our blessed Lord (Matt. xix. 28), "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon *twelve thrones*, judging the *twelve tribes of Israel.*"

This for the Word we all profess to revere. As for Anglo-Israel, and his company of colonial nations, I wonder if it has ever occurred to him to consider how—when his pet scheme of "belting" the globe is completed—this matter of "*twelve tribes*" and "*twelve thrones*" is to be practically arranged. But perhaps he has never found any difficulty in *squaring the circle*.

For myself, and possibly some others, it seems that—"per varios casus, per tot discrimina rerum"—we come again and again to the "*tendimus*" in the QUOD ABSURDUM.

G.

"THE LION AND UNICORN," p. 69.

I HUMBLY venture to ask, Is the heraldic lion—in *modern* times, heraldic; in those of the Old Testament, linguistic and emblematical—peculiar to the seed of Jacob, real or fictitious? Our own Queen's escutcheon has a little menagerie of lions. Anglo tells us, oracularly, that we got the lordly beast from James I., and he, by royal descent from Ireland. Well: I go to Burke's Peerage—no mean authority—and I find unmistakable lions cropping up, I had almost said here, there, and everywhere: William the Conqueror, *two* (Did he get them from Ireland?); Henry II. (Were the Plantagenets of the line of David?), *two*,

with a *third* added on his marriage with Eleanor of Aquitaine, capital, Toulouse (Were the Franks Israelite ?); Edward III. took a lion as his crest; James I., aforesaid, "a lion within cressure;" George II., two lions from Brunswick, and one from Lunenburg. Were these also, men and lions, from Jacob? As for Victoria—God bless her!—she has, as aforesaid, so many, that she might share with Richard I. the title of "*Cœur de Lion*." But, further—quoad Scotland—it was King William (ob. A.D. 1214) who first placed the lion on his escutcheon, and was surnamed, in consequence "*the lion*."

But what of Celtic Wales? Why; North Wales, four lions; South Wales, one; and Powis, one. Does that really prove Powis to be of the royal tribe of Judah?

H.

"THE ARMY," p. 71.

OUR resort, here, to the Appendix, is for statistical information from the "*Almanach de Gotha*." But it is well-nigh impossible to proceed to that object without a preliminary word as to what the French would call the "situation," and the very characteristic anomalies that accompany it.

The "situation," or occasion of the appeal, is, indeed, profoundly Anglo-Israelitish. Here is (Deut. xxviii. 10) a promise of national power given to Israel *in distinct reference to their immediate entrance into the land of promise* (v. 8), and with distinct, unqualified, and reiterated conditions: "If thou shalt hearken diligently, &c" (verses 1, 2, 9, 13), with the *per contra*, in a frightful category of curses, "*if thou wilt not hearken*." This was, as I have elsewhere shewn (see pp. 60, 61, especially note (a) in the latter page; though it is all in 1 Chron. xxviii. 9), the standing principle of all the temporal promises of the Old Testament; and is of awful validity in the case we are now engaged

with. After a systematic course of obstinate contempt for the conditions, the threatened alternative was put in force, and lawless Israel cast forth into a land where Anglo himself assures us **they** were held in thrall till the time of the Apostles. So *now*—near three thousand years after their ejection—here is a nation—not in the land of promise—or with the slightest discernible inkling for the land of promise—not even in the original land of banishment; but at the further extremity of the European Continent, and stretching out its arms further and further to the world's ends on every side. **BUT THAT NATION IS IN POWER.** That covers all the logic, and answers to all the appetencies of our Anglo Casuist. That nation *must, and shall be*—of course, not Judah, identifying himself by verifying the Word in one unbroken course of banishment from “the *pleasant* land”—but Israel, identifying himself by falsifying the Word—turning banishment into a boast; and, for “*the glory of all lands,*” making all *his* lands to be his glory. The alleged Identity is, indeed, both ways self-evident. Israel *must* be in power, because they forfeited the promise; *we* must be Israel, because we have the power that was forfeited. Of the *Quod erat demonstrandum*, there can, of course, be no uncertainty; nor any more as to the “*Quod*” that is really demonstrated, *i.e.*, not the logical conclusion intended, but the party intending it. I refrain from further formulating “the Identity.”

This, however, is not all the anomaly of what I called the “*situation*.” Another text is cited, and with no less recklessness. We are startled by a direct appeal to “guns, blunderbusses, drums, and thunder.” Israel’s (*i.e.*, England’s) power must be measured by “an arm of flesh;” and the cited proof is Deut. xxxiii. 29. I turn to the passage; and what do I find? Anglo, of course, garbles the verse; but here are essential words: “Happy art thou, O Israel: who is like unto thee, O people saved by *the Lord*, the **SHIELD** of thy help, and the **SWORD** of thy excellency!” Here is God’s own account of Israel’s promised security, under which “*one man should chase a thousand.*” Anglo’s whole instincts are just the other way. His faith is where our French neighbours say they always find Provi-

dence—i.e., in “*des grosse bataillons.*” His words are, “The IDENTITY indicates the world-known fact that the British nation has *the most powerful army in the world.*” We shall see presently what is the numerical, if not the moral worth, of this so-called Identity; but, first, a glance at two or three particulars involved in its position. There is a “*curiosa (in-) felicitas*” in all these citations of Holy Writ that demands notice at every step.

We have, then, first, Psalm cv. 24, where the manifest historical belongings of the words should need no comment. To turn a recorded event occurring to Israel sojourning in the land of Ham into a standing promise to the self-called Israel, between three and four thousand years after, in judicial exile, sounds very near akin to logical buffoonery.

Next comes Isaiah xxv. 3. A more outrageous playing with prophecy could scarce be perpetrated.” What “defenced city” (v. 2) has been “made a ruin”? Where, in all our British Islands, is “*this mountain,*” no less than three times mentioned in this chapter? When, and where was *Moab* trodden down? and who and what is “*Moab*” in “*this mountain*” of our British Islands? and last, not least, what does Anglo mean by putting “THE STRONG PEOPLE” thus “*in Caps.*,” as if it meant Israel—i.e., England—when the veriest babe must see that the words have distinct reference to the concluding ones, “*the city of the terrible nations shall fear thee*”?

We have, lastly, Micah vii. 16, which will also stir curious questions. First, Are we to understand that we, Anglo-Israelites, with all our boasted “Gates” and flourishing Colonies, are really and truly “dwelling solitarily in the wood, in the midst of Carmel and Sharon”? (v. 14.) Again, “In that day, &c.” (verses 12, 13.) In what day does Anglo-Israel look for him that “shall come even to thee from Assyria, &c., &c.”? And how will he tell us English people to “feed the flock of our heritage in the midst of Carmel”? And where and what is to be our Christian stability if the “lamp” and the “light” is to be exhibited in this *jack-a-lantern* fashion in these and such like everywhere-occurring quotations?

But now for the Identification *sub judice*, and its *vi et armis*

assertion, compared with what we find in the "world-known" "Almanach" aforesaid. Here are some tolerably significant figures:—

ALLEMAGNE—

De Paix	401,659
De Guerre	676,486

AUTRICHE, HONGRIE	1,093,979
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RUSSIE—

De Paix	765,879
De Guerre	1,213,176

FRANCE—

Actuel de Paix	441,007
De Guerre	1,104,735
Annoucé...	...	...	...	...	2,505,000

GRAND BRETAGNE ET IRELAND—

Avec Colonies	...	...	...	...	187,928
Avec Militia, Volontiers, &c.	...	...	...	...	350,000
					431,512

These numbers were given in the "Almanach" for A.D. 1874, latest copy lying on my table. I need not say that the relative numbers have since that time made yet more characteristic the announcement that "*the British nation has the most powerful army in the world, ergo, &c.*"

I hope no one will contest the accuracy of these details. If, however, Englishmen prefer an English report, or think there may have arisen some changes of figures in the meantime, here is a little announcement I stumbled upon, the other day, in a local journal:—

"THE STRENGTH OF THE ARMY IN 1880.—The 'General Annual Return of the British Army for the year 1880' was issued on Saturday as a Parliamentary paper. The total average effective strength of the regular army during the year was 188,986, composed as follows:—Cavalry, 17,516; artillery, 33,643; engineers, 5,551; other arms, 132,276. By ranks, the

average strength was—Officers, 7,817; non-commissioned officers, trumpeters, &c., and rank and file, 181,169. The distribution of the army was :—In England and Wales, 67,297; Scotland, 4,006; Ireland, 20,584; abroad, 97,099. Respecting the reserve and auxiliary forces, the following figures are given of the total enrolled :—Army Reserve, Class 1 (1st January, 1881), 20,126; Class 2, 19,835; militia (date of inspection), 130,331; yeomanry (date of inspection), 11,588; Volunteers (1st November, 1880), 206,537; total, 388,427. The militia reserve, included with the militia, numbered 28,666. The total establishment of the reserve forces was 444,170, so that there were wanting to complete, 55,743."

Happily our national security has some better basis than these fantastic manœuvres called Identifications, or we might read between the lines "*Delenda est Carthago*."

I.

ISRAEL A CHRISTIAN PEOPLE, p. 85.

THE following cases are painfully tabulated as they occur in this *soi-disant* Identification Thirty-seven, the point at issue being the alleged Christianization of the Ten Tribes during their exile here in England :—

1. The word "*lost*" taken in a sense perfectly incompatible with the words of Christ here cited (Matt. x. 6). How could the disciples go to those who, in Anglo's sense of the word, were lost? How can a thing be in that sense, *lost*, when you know where to find it?

2. St. Paul taken as writing—not to converted Gentiles, which they were (see chaps. iv. 8, 9; v. 2.), nor even to exceptional converts, the "*remnant*," in Galatia: but collectively and exclusively to the Ten Tribes—everywhere taken by Anglo as "the Israel of God."

3. The half-enlightened Cleophas—reproved for his ignorance (“O fools, and slow to believe”)—put forth as interpreter to those who have the subsequently given Divine interpretation before their eyes. And this, while nothing is plainer than that the disciples—one and all—till the Master had “opened their understandings to understand the Scriptures”—took Redemption for the recovery of their country from the Roman yoke. Look at Acts i. 6, and mark Christ’s two-fold reply: *first*, repressing impertinent curiosity as to “times and seasons;” then flashing out distinctly what Isaiah had declared eight hundred years before—that His salvation was not the recovery of a geographical strip of country and the national independence of the community inhabiting it, but the rescue from sin and hell of immortal souls throughout the world. As for those words, here and elsewhere so confidently quoted, “*I am not sent but to the lost sheep of the house of Israel*,” if they did not apply, as they plainly do, to the limited time of Christ’s personal ministry, they were in direct contravention, not only of the whole declared purpose of the Gospel, but of Christ’s own commission to His apostles to “*preach the Gospel to every creature*.”

4. The next sentence, “*Go not in the way of the Gentiles*,” approaches the ludicrous; and has been already in the pillory, p. 6, note (a). Why, Anglo is everywhere insisting that his “Ten Tribes” were not then in Judæa, and consequently not partakers of the sin of rejecting Christ. How, this being so, the disciples were to go to the Ten Tribes without going “in the way of the Gentiles,” is a problem that must be left to the ingenuities I am compelled to pull to pieces.

5. Anglo is inveterately enamoured of those words of Hosea, “Lo-ruhamah” and “Lo-ammi.” Of the argumentation here adopted I will take note presently; but first I must signalize the systematic ignoring of all Scripture words, however essentially interwoven, that do not suit the convenience of the moment. Here is verse 10 of Hosea’s first chapter vaunted in open day, whilst those most significant verses, 4, 5, and 7, immediately preceding, have not a shadow of recognition.

And fail not to mark how our Casuist quotes verse 10 of

this first chapter of Hosea : "Ye" (Israel, not Gentiles) "are the sons of the living God." There he stops—*more suo*. But his mishandled authority does not stop with him. The next verse begins, "Then"—if any ask when? he has but to look to Rom. xi. 25, 26, with the self-suggested question as to the "fulness of the Gentiles;" remembering that, whilst on the Anglo-Israel hypothesis the Ten Tribes have been Christianized for centuries, the said "fulness" process has been and is still going on. But to go back—"Then shall the children of Judah" (mark the pre-eminence) "and the children of Israel be gathered together, and appoint themselves one head." Eccentricities grow, like "ill weeds," at every step. Why, the whole Anglo-Israel craze proceeds on the assertion that Ten-Tribed Israel has been, age after age, loaded with covenant blessings, and is now "*unveiled*," and made cognizable as God's inheritance, whilst Two-Tribed Judah is still an outcast, under the curse of God, and the contempt and hatred of his favoured brethren. What follows is yet more monstrous.

6. "*St. Paul tells us the same thing*," i.e., the same as verse 10 of Hosea just referred to. Look again at Hosea's words : and then read St. Paul's account of them (Rom. ix. 24), "*us whom He hath called*," NOT OF THE JEWS ONLY, BUT ALSO OF THE GENTILES." Awful ! but go on, "*as He saith also in Osee*," &c. Mark those two little all-essential words "*as*," and "*also*"—both connecting links, joining Hosea's testimony—not with what Anglo is assuming as to the Ten Tribes, but with what Paul himself has just been declaring of Jew and Gentile ; and then hear Anglo asserting that Paul and Hosea concur in telling us that Israel—meaning the Ten Tribes exclusively—shall be Christianized—not "*a remnant*" of them (verses 27 and 29) ; but collectively and nationally, in exile, with certain results "*then and not before*" to be accomplished. Such manner of dividing the Word of God I leave to common sense to pronounce upon. But the work goes on : here is

7. "*The people that walked in darkness have seen a great light*" (Isa. ix. 2). This means, according to Anglo, the Christianizing of the Ten Tribes in the British Isles. This in

verse 2. But what of verse 4? What "*yoke and staff*" have been taken from us Islanders, "as in the day of Midian"? Why, it was the very substance of Identification XXXII. that "ISRAEL CANNOT BE CONQUERED IN THEIR ISLES." But let that also pass. What of all the rest, from verse 8 to the end of the chapter? I said, "from verse 8;" but we must notice Anglo's citation of that particular verse. Mark; the end of the verse is not the completion of the sense—the one directly succeeding (verse 9) begins with the ominous "*and.*" And what? That Anglo's clients are Christianized under what was announced in the verse aforesaid? Read that succeeding verse; and, if the capacity for amazement be not absolutely exhausted, take a moment's breath; and then go through the unbroken series of denunciations; the chapter ending with "*For all this, His anger is not turned away, &c.*" Next comes a no less astounding appeal.

8. "*Glorify the Lord God of Israel in the isles of the WESTERN sea*" (Isaiah xxiv. 15). Here, first, observe that the word "Western," with its capital letter—though given in inverted commas "as Isaiah's writing—is simply," as elsewhere noticed, Anglo's own interpolation: noting, further, by the way, that Anglo's interpolated word occurs but once in the Bible (Num. xxxiv. 6), and that there, as in every appearance of the synonymous word "*West,*" it is in connection with "*east,*" "*north,*" or "*south,*" one or all, as the case may be. Is this enough? It is but a sample. Anglo dares to take the Prophet's exhortation as addressed to the Israelitish nation *en masse* as Christianized here in England. Just look at the two preceding verses of the outraged "testimony." The Prophet says (verse 13), "*When it shall be thus in the midst of the land,*" (England?) "*there shall be as the shaking of an olive-tree*" (the "remnant" Paul, as well as Isaiah, speaks of), and then, "*they*" (the "*gleaning-grapes*;" the remnant), "*THEY shall lift up their voice, &c.,*" "*wherefore glorify ye, &c.*" I solemnly ask what is Anglo's method of interpretation but making mince-meat of Holy Scripture? We go on: but it is all the same: next comes

9. Isaiah xlv. 17-19, monstrously quoted—as proving that we,

Britons, are the Ten Tribes—Christianized, and inheriting, here in England, all the temporal blessings of the Old Covenant relative to the Holy Land. *And this* when the passage actually opens with the words, “Thus saith the Lord to His anointed, to CYRUS” (verses 1, 2)—the same personal reference being repeated in verse 13. What is to become of human speech—sacred or secular—if such unmitigated Jesuitries—with the directly superadded assumption of, “*In the Lord shall all the seed of Israel*” (meaning *ten* only of the *twelve* tribes) “*be justified, and shall glory*”—if, I say, all this is to be devoutly taken for an unfolding of the Word of God? But we are yet far from the end.

10. Next comes Isaiah xlviii. 20, the juggling of which is, if possible, yet more hideous. The quoted words—plainly and palpably *nihil ad rem*—are, “*the Lord hath redeemed His servant Jacob.*” These are actually taken as referring to Christianized Israel, alias English men and women here in England, *when the very verse of which they form a part* begins with, “GO YE FORTH OF BABYLON.” And that the command had direct reference to the return from Babylon to Jerusalem is put beyond all possible doubt by those words in verse 14, “He WILL do His pleasure on Babylon,” *i.e.*, after the going forth aforesaid—a threat of whose accomplishment, thousands of years ago, the simplest neophyte can need no informing. Anglo’s next citation is of the same fibre.

11. “*Thou art My servant, O Israel, in whom I will be glorified*” (Isa. xlix. 3). What these words have to do with the assertion before us might well “puzzle a Philadelphia lawyer” to explain. In the absence of “our learned brother” we might allow them to pass *sub silentio*. But they stand immediately connected with *other words* of unspeakable significance, the systematic ignoring of which demands something more than a betrayal of astonishment. Anglo’s malappropriated quotation is from verse 3. Verses 5 and 6 contain such a burst of Evangelical light, that to frame, beneath their effulgence, these sophisticated monopolies of God’s covenant mercies sounds nothing short of an assertion that, on One Head shall NOT “*be many crowns*.” but that the royalty shall be concentrated in the one historic crown, worn by James I. (of curious memory) and Victoria of England, “*whom God preserve.*” Must we yet go on?

12. "*The isles shall wait upon me*" (Isaiah li. 5). Of course, these can only be the British Isles. All is exclusive as well as conclusive in Anglo's vision: Israel—i.e., Ten Tribes—i.e., ourselves—and *no one else*. Well, if only for the moment, just look two verses back. Anglo's verse is 5: what do we find in verse 3 as to places and persons? Oh! only that "*the Lord will comfort Zion, &c.*" Of course, we must not think a moment Anglo wilfully struck those words from out his brief. Anglo is, indeed, "*a being of large discourse*;" only "*not looking*"—ON CERTAIN OCCASIONS—"before and after." But, unhappily, there is something further here, on which those who look before they leap cannot consent to close their eyes. As, preceding Anglo's malappropriated verse 5, was the inconvenient verse 3 aforesaid; so, succeeding it, is the no less inconvenient but inextinguishable verse 11, with its similar reference of the whole passage to "*Zion*;" that, again, followed, at verse 16, by the same identical reference to "*Zion*;" and, at verse 17, by the startling summons, "*Awake, awake, stand up, O Jerusalem*"—words gloriously resumed in the first verse of the glorious chapter lii., next immediately succeeding. I will neither summon a jury, nor pronounce a verdict—not because both would be purely gratuitous, but because I lack sufficient acquaintance with moral as well as logical arithmetic to formulate the case. Perhaps, also, because the one immediately following is, if possible, yet more flagitious.

13. Jeremiah says (iii. 23), "*Truly in the Lord our God is the salvation of Israel*:" where, as everywhere, the so-called Israel is to have it all to himself: but here, in the very face of "*I will bring you to Zion*" (verse 14); and "*at that time they shall call Jerusalem the throne of the Lord*" (verse 17); and, of something that has a double as well as a conclusive significance; "*In those days the house of Judah shall walk with the house of Israel, and they shall come together*" (whence? from the London, Manchester, and Birmingham of Anglo's "*Western isles*"?) "*out of the land of THE NORTH*." Must we go on? There's no momentary glimpse of the light of truth; and not a single foot-step without its man-trap.

14. "*I will sow her unto me in the earth*" (Hosea ii. 23).

This also means, of course, the British Isles: though here, again, the verse directly preceding speaks distinctly of "HEARING JEZREEL." But geography has, it seems, no more power with Anglo than logic, grammar, or the vocabulary. We are next brought to another prophet.

15. "*The remnant of Jacob.*" Here, at last, we have nominal recognition of the "remnant;" but with no practical consequence as to the matter at issue: though, if *we* are Jacob, it should be a remnant of ourselves. But let that pass. "*The remnant of Jacob shall be in the midst of many people as a dew from the Lord*" (Micah v. 7). This, again, of course, is Christianized Israel in "the Western isles:" though here, again, the second verse of the prophecy contained the words, "*Bethlehem Ephratah,*" and "*the thousands of Judah;*" and the verse immediately preceding speaks of "*the land of Nimrod;*" and "*the Assyrian coming into our land*" (query, the British isles), "*and treading within our borders*," though we had just been told (Ident. XXXII.) that "Israel could not be conquered in their isles." The next citation brings us back to the Evangelical Prophet.

16. "*Israel shall blossom and bud, and fill the face of the world with fruit*" (chap. xxvii.) Well, one grace stands forth conspicuously through all the series. However incompatible with those he appeals to, Anglo is everywhere consistent with himself. The same uncompromising hardihood of misquotation meets us—no way exhausted—at every step. *This* blossoming "*Israel*" is, of course, the Christianized Ten Tribes over here in England. Will my Reader go on, from this sixth verse, to verses 12 and 13, that conclude the chapter? Sure "*the stream of Egypt*"—the "*land of Assyria*"—and "*the outcasts in the land of Egypt*"—have about as much to do with us English in the Western isles, as Terra del Fuego, or the mountains in the moon. But, *n'emporte*; anything for Identification!

17. Anglo tells us gravely, however the names of Zion and Jerusalem may occur in these cited proofs of Israel's glory, "*the many Scriptures given to Judah are all so contrary to these, that they cannot in any way apply to the Jews.*" So he has not only fixed and fastened one eye on all the denunciatory passages

addressed to *Judah*, but simultaneously closed the other against all the yet more awful ones relating to the rebel kingdom whose proverbialized founder "*made Israel to sin*:" the squinting process accompanied by a clutching, with both hands, at every fragmentary semblance of a promise, with the pertinacity of Jane Taylor's little urchin—

"So give it me: it is all mine;

"And, Baker, hold your tongue."

Well: when duly recovered from a distressing laugh—we must go on with these logical inferences.

18. "Therefore, Christ, talking to the Jews, said, '*The kingdom of God shall be taken from you, and given to A NATION*' (sic) '*bringing forth the fruits of righteousness*' (Matt. xxi. 43):—that is Israel's nation." What gracious, unsophisticated heart must not shudder at this disintegration (called in the next Identification "*beautiful*") of the seed and family of faithful Abraham? Into the real identity of the "nation" referred to, Anglo himself may get a glimpse when he has recovered from his—must I call it? blasphemous treatment of "*the stone kingdom*" foretold by Daniel. Meanwhile, we go on with what he has himself been bold enough to treat us to.

19. "Therefore let *all the house of Israel*" (i.e., here, "the ten tribes" but elsewhere systematically taken as designating "the twelve")—"know assuredly, that God hath made that same *Jesus, whom ye (i.e., the Jews) have crucified, both Lord and Christ*" (Acts ii. 36). I said that Anglo, however at variance with what he quotes from, is at least consistent with himself. The case before us is in unison with his Old Testament achievements; and can challenge comparison with the best of them. Here is Peter, opening "the Kingdom of Heaven," or the Gospel dispensation, with *one* of the promised "keys": the other (Acts x.) was for the Gentiles. Who, then, in the case before us (chap. ii. 36), are the parties addressed? *the Ten Tribes beyond the Euphrates*? Yes: not directly; but through *their representatives*, the disciples (Christ's "witnesses," Acts i. 8, and "Ambassadors," 2 Cor. v. 20): a *coup de theatre* enough to "bring down the house." Hear the actual words—"Therefore

let all the house of Israel" (Ten Tribes only?) "know assuredly . . . that same Jesus, whom YE" (Ten Tribes? or their Representatives?) "have crucified, &c." Extraordinary! but go on. "When they" (Anglo's aforesaid?) "heard this, they were pricked to the heart, and said, What shall we do?" We all know the reply. *But*, the *reason* accompanying it! Has Anglo no heart? or did it refuse to vibrate as he read that reason? "*For the promise is to you*" (the crucifiers) "and to your children"—heaven's alchemy turning to a blessing what, as they uttered it, was an awful curse! And the immediate result—"that same day, about 3000 souls"! Thank God! Anglo is not the dispenser, though he is the misinterpreter of God's covenanted mercies. I am not his teacher, or I would bid him read and ponder such passages as Acts iii. 17, 19, 20, 25, 26, xxvi. 7, James i. 1, and those crushing words of St. Paul already noticed—"not to THE JEWS only, but also to the Gentiles" (Rom. ix. 24). But meanwhile his head is still, self placed—sentence by sentence—on the judicial block.

20. "Hence Christ, speaking to the representatives of the Ten Tribes, says, '*It is given unto you to know the mysteries, &c., 'but unto them' (i.e., 'the Jews') 'it is not given.'*'" So, as just observed, Anglo, in his tender mercies toward the royal Tribe, has not scrupled to make the Twelve Disciples, to whom those words were confessedly spoken, not as they have always been taken, the witnesses and representatives of "*the King of the Jews,*" but *the representatives of the Ten Tribes*—a commission simply and obviously given under his own hand and seal. The monstrosity goes on.

21. "*If I tell you*" (i.e., the Jews) "*ye will not believe*" (Luke xxii. 67). "*Ye believe not, because ye*" (i.e., the Jews) "*are not of my sheep. . . . My sheep*" (i.e., the Ten Tribes) "*hear my voice, &c.*" (John x. 26). So the Ten Tribes, then in Media, must have anticipated advantage of the Telephone! Can interpretative audacity go further? But we must not leave unnoticed the concluding passage.

22. "*So that*" (upon the assumed strength of the above argumentative chaff) "*the Ten Tribes must be Christians: the*

Jews, or Judah, *must* be under the Mosaic law—God having made ‘*one vessel unto honour, the other unto dishonour*’” (Rom. ix. 21). This may well sum up the series, since the same apostle says directly after—as I must again repeat—“*us whom He hath called: not of THE JEWS only, but also of the Gentiles.*” Only the so “calling of God” is, it seems, a something wholly distinct and diverse from that of Anglo-Israel.

And now for one concluding word—very painful—but of fidelity to the Book I have “*known from a child*” as the alone authoritative Word of Truth. I think it would be difficult, if not absolutely impossible, to exhume from any of the catacombs of Pettifoggery anything approaching the specimens here placed in open day. And all this in ungarbled, continuous quotation from *but one of Forty-seven* so-called “Identifications.” Indulging, elsewhere, as regards modes of expression, in all the freedom of poetic license, I thought it my duty to give, in plain prose, this one unbroken *example* of the argumentative integrities I have been calling in question. But it’s all of a piece: “*ex uno disc omnes.*”

J.

SCEPTRE TILL SHILOH COME.

THE “FINSTERNISS,” p. 106.

I MUST begin what I have here to say with the renewed disclaimer of personalities. “*Principles, not persons*” has been, from first to last, my motto. If I quote a *name*, I mean a *thing*; and should have been but too glad if the name were not an accompaniment. So I use no circumlocution; though some may take my language for vivisection.

But one word upon the threshold. I have given honest utterance to feelings scared and scandalized by those two emblematical animals *quasi*-quartered on Israel’s Banner, that stirred the

momentary question whether the "warfare" an apostle speaks of is to assume the holy character of a Bull-fight. With heraldic phraseology I do not profess much acquaintance. This, however, I may say, that, after some months' faithful scrutiny of Anglo-Israelism, I should have expected to find for its two supporters some graphic embodiments of *Pride* and *Covetousness* (query a Peacock and a Cormorant), with, perhaps, a *Lawyer's wig*, by way of crest, surmounting the shield; and the sacred motto, so faithfully protruded in all its published documents, "Set your religious affections on things—BELOW." As to the actual emblematicism aforesaid, the defensive answer is of course ready to hand; and, to speak honestly, is about as silly as it is obvious. To take—because it is "THE WORD OF GOD"—a non-spiritual expression, issued—some 1500 years before the Christian Æra—to a peculiar people, under peculiar circumstances, and for a peculiar object, as a standing rule some thousands of years after, when the Dispensation it referred to had "waxen old," and had "vanished away," is, on the face of it, a fantastic playing with holy words. Why, the Sunday School boy, though perhaps not precisely remembering Deut. ix. 5, must have been familiar with what had been so distinctly declared as to "*the iniquity of the Amorites*," and been taught to regard Israel as the executioner of judgments long called for and long announced. But, is it really a fact, that *the sentence of death* has been judicially recorded where Anglo-Israel assumes it; and that dear old England, after having at her own cost emancipated her own slaves, pronounced all slavery to be un-English, and carried on for years her missions of "joy for all people," has been Divinely appointed the MARWOOD OF THE NATIONS? "*Non mi recordo*." But now for the point before us.

The immediate occasion for this unfurling of "The Banner" is a letter from a Mr. Mushet, relative to the sceptre of Judah and the coming of Shiloh (Gen. xlix. 10). My own reason for noticing it is its insufferable "Identification" with the *modus disputandi* of the whole category I am exposing. The Banner bearer's position is, that "'till Shiloh come' cannot mean till

Christ's first advent, without violating scripture, history, facts, &c., &c." There is some characteristic smoke about "king of the Jews, *de jure*, or *de facto*;" but the main contention is—"If Christ's first advent was the fulfilment of the prophecy, and He was, *then*, the 'Shiloh' destined to come, then history gives the lie to the prophecy; since the sceptre *had* departed when Zedekiah's eyes were put out (2 Kings xxv. 7), about B.C. 588." I am not careful to manipulate the prophecy *per se*; nor attempt to determine how far its terms had, or had not, been affected, whether by the Babylonish invasion, or other subsequent events. My own conviction has long been that prophecy is, *for the most part*, designedly intricate and mysterious; and *that* for the two-fold purpose of shewing, first, that all things, however happening, are part and parcel of a *pre-ordained economy*; and secondly, that, however they may have been fore-announced, we are still to "*walk by faith*:" enough emerging from the "clouds and darkness" to declare that there is One who "*doeth according to His own will*;" and enough still shrouded that, of that inscrutable will He may be, Himself, His own interpreter.

I observe, then, that Jacob's prophecy says nothing of "*de jure*" or "*de facto*:" and nothing, any more, as to a first or second advent. Whatever the precise prerogative intended by "sceptre" and "lawgiver" (as to the first of which there are divers notions)—one thing, at least, is plain, viz., that "till Shiloh come" they were, *virtually*, to continue: and I need scarce say that the virtual rather than the actual is in the whole analogy of prophetic language. As to the two contingent questions, Has Shiloh come? and Have those prerogatives departed? I should have thought that a moment's serious reading of Haggai ii. 9, and Malachi iii. 1, compared with Mark xiii. 2, and the world-wide fact that, in forty years' time, the holy city was levelled to the ground, and the Jews turned out, fugitives and vagabonds, for more than 1800 years, upon the earth, would have left no place for uncertainty. So much so, that, were I brought in contact with a Jew, my simple argument would be, You take Father Jacob for a true prophet. Where, then, is Shiloh? for, by Jacob's prophecy, he must be come.

This might suffice for the Jew. For our *soi-disant* Israel, who is made up of artifices, something not quite so short, but I hope not less conclusive. I must, first, give utterance to a burst of astonishment. Here is a simple expression, "till Shiloh come"—no qualifying conditions; no allusion, the faintest, to this or that coming; no recognition of the fact, so long after developed, that there were to be *two* comings—already separated by an interval of all but 2000 eventful years. To found a momentous hypothesis on the assumption that "*till*" meant the latter, and not the former, reminds me, irresistibly, of the Artful Dodger who engaged himself to the mighty master on the assertion that he "*could sing at sight*;" and who, boggling on the first occasion, coolly met the indignant exclamation, "Why! you said you could sing at sight," with, "Yes; so I can, *but not at first sight*." If this offend, let me just ask What man, woman, or child, uncrazed and unphrenzied, could ever think of taking the concession of certain premises "*till Christmas day*," to carry the retention of them till Christmas some twenty, thirty, fifty, or a hundred years after?

But, to drop simile, we have but to take the argument on its own terms, and it laughs out of countenance all illustrative absurdities. We are gravely told that if you make the *First* Advent the limit of the prophecy, the said prophecy breaks down, since the sceptre plainly departed B.C. 588, when Zedekiah's eyes were put out in Babylon: but, take the *Second* Advent for its limit, and the prophecy is all right—the *fatal period of failure being thus prolonged by we know not how many hundred years*! Is this meant for homoeopathic logic? or must we suppose Anglo-Israel asking for "*rope enough*"—of course for a special and solemn purpose?

But now for a more circumstantial manipulation of the first of these two explosive barrels. I spoke of prophetic diction, and of the *virtual* as distinguishable from the literal: let me go on to ask, in what sense, and to what extent, the "sceptre" and the "lawgiver" were really gone "from Judah," even after the outward and visible loss of political nationality; taking due and devout consideration of certain very significant facts: to wit—

Ten Tribes driven out—ruthlessly, absolutely, and, up to the present moment, for near three thousand years, from house and home—"none left but Judah only" (2 Kings xvii. 18): Judah continued (Babylonish captivity notwithstanding) till the First Advent in actual possession and usufruct of "the pleasant land;" and *that*, not only under such *political* circumstances as we find in Ezra, Nehemiah, the Maccabees, &c., but, as regards the question before us, the incalculably more significant ones that follow, *viz.*, undisturbed allowance of their *national religion*, with all its rites and exercises for the time being, and all its promises foreshadowed for the time to come: temple erected; with that marvellous yet literally accomplished declaration (Haggai ii. 7-9) that its "glory should be greater" than all the glory of that of Solomon; and, after all the political storms that swept over the Holy City, the Roman government, though in undisputed military possession, yet scrupulously respecting Judah's religious autonomy, ("must of necessity release, at their annual festival, one prisoner, *whom they would*"): worldly power and glory curbed, indeed, and obscured; but with that all-significant surviving fact so unequivocally declared by Christ Himself (Matt. xxiii. 2, 3), "*the Scribes and Pharisees sit in Moses' seat*" (something here very like the ring of the "Law-giver"), with the distinct recognition of their Ecclesiastical authority in the very reprobation of their personal conduct. Let all this, and whatever of like sort, be put fairly and devoutly together, and I humbly think there will be little doubt of their importance as bearing on the question of the real sense of the expression "*till Shiloh come*"; especially in their contrast with the condition of the Ten Tribes, scattered centuries before, and, on Anglo's own hypothesis, centuries after, till their alleged collection in these Western isles.

But to proceed with our argument—all I have suggested as to the *then* autonomy of Judah is, however important, but a part of what I take for the proof.

We are engaged with a special prophecy; and must not travel, uncalled for, beyond its limits. Jacob not only says nothing of King *de jure*, or *de facto*, but has not a word, as to Shiloh's

coming, of his being a King at all. Else we might find matter of solemn interest in what is elsewhere both prophesied and recorded of "the Lion of the Tribe of Judah." Beyond such declaration as that of God Himself to our fallen parents, "the seed of the woman shall bruise the serpent's head" (Gen. iii. 16); the "Prophet" Moses told the children of Israel that they "should hear" (Deut. xviii. 15); "My Son, this day begotten," of whom the Psalmist foretold the glory (Psalm ii. 7); the "Lamb brought to the slaughter"; and "the light of the Gentiles" announced by the Evangelical prophet (chaps. liii. 7, and xlix. 6); there are distinct prophetic forecasts, and distinctly corresponding historic records, unequivocally connecting all at once with **KINGSHIP**, and with **JUDAH** and **JERUSALEM**.

We should scarce need formal quotation of such things as, "Yet have I set **MY KING** upon my holy hill of Zion" (Psalm ii.); "of the increase of his government there shall be no end upon the **THRONE** of David" (Isaiah ix.); with the declaration of the announcing angel (Luke i. 32, 33), that sounds almost as if the "word for ever written in heaven," were that moment in the angel's hands; or the heaven inspired and heaven directed Eastern sages' "Where is He that is born **KING OF THE JEWS?**"; or that outburst of conviction from (not Anglo-Israel, but) "an Israelite indeed," "Rabbi, thou art the Son of God, thou art **THE KING** of Israel;" or that wondrous anticipation by Zechariah (ix. 5) of the scene recorded by Luke and John (xix. 38, and xii. 13-15), where we can never read the prophecy without seeing the history, nor look on the history without reading the prophecy; or—not to lose ourselves in a paradise of wonders—those darker features of the subject—His very enemies bearing testimony, like Balaam, to an authority they had no care for—the priestly charge, *He made Himself A KING*; the accusation over His head, "**THE KING OF THE JEWS**;" yes, and the unconscious act of the soldiers' plating **A CROWN**, whose thorns of agony were more glorious than all the diamonds of the universe; the prayer of the repentant thief to be remembered in His **KINGDOM**; and the sober, reverent attestation of the Gentile officer, "Truly, this was the *Son of God*;"

which means, being interpreted, "the KING of kings, and Lord of lords."

But this is not all. The Shiloh of the prophecy not only made manifest the fact of His being come; not only did a marvellous predicted work, and paid an untold penalty for the eternal benefit of Jew and Gentile; but gave distinct, emphatic manifestation of that benefit in the royal city. The authoritative word for the universal mission was, "*beginning at JERUSALEM.*" The "*keys of the kingdom*" were given to one whose acknowledged habitat was in JERUSALEM. That "rushing, mighty wind," that brought miraculous gifts and graces for its establishment, found the assembled apostles under strict injunction that they "should not depart from JERUSALEM." That first rapturous burst of astonishment from "devout men out of every nation under heaven"—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God"—came from men who were all "dwelling at JERUSALEM." That first glorious Roll-call, to which the "decree from Cæsar Augustus" was but the squeak of a penny trumpet—that first Christian sermon that brought "*three thousand souls*" to the fountain of life, opened with the challenge, "All ye that dwell at JERUSALEM." And so it went on. The head quarters of the royal army, the official residence of the King's ministry, were at JERUSALEM.

But all this is but a part of what I take for the Proof. The *Negative* side of the Evidence is not only an addition to the *Positive*, but adds incalculably to its significance. All we have just been glancing at, not only remained, consistently with the prophecy, through all political vicissitudes, *till Shiloh came*; but, on His coming, AS CONSISTENTLY DEPARTED. Not *instantly*: there was the oft repeated, proverbial, almost mysterious "*forty years long.*" But, amidst all, and over all, hung the disastrous, awful cloud. There were the mysterious, undying echoes of the accomplished prophecy. "Till Shiloh come" was an accom-

plished fact : that "the sceptre" was to "depart" was just awaiting its accomplishment. The fulfilment slumbered not. The King himself had announced it—in righteous anger, and in melting pity. "*He beheld the city, and wept over it.*" He left His warning to His beloved—"When ye shall see these things, flee to the mountains." In the fore-appointed time "*the great and dreadful day*" of Malachi's prophecy had arrived. "The eagles were gathered together : " but the King's loyal ones were not devoured. Forewarned was forearmed : they were all safe at Pella. This, however, is not our point. Whilst the believing remnant—"scarcely saved"—were thus in safety, where were "the ungodly and the sinner"—unbelieving, unrepenting, self-confident, scornful Judah ? Alas ! alas ! they had "built their house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon the house, and IT FELL"—city, temple, *the* temple with the "greater glory" : "not one stone upon another" : the "joy of the whole earth a portion for foxes." The proud, rebellious builders, not only houseless and "desolate," but awfully worse. There was "*blood on them and their children*"—blood so reckoned for that the crime was literally represented in its very punishment : *local* Judah expired in *Crucifixion* ! Their own historian tells the frightful tale in what sounds like an hyperbole. He says they were crucified in such numbers that there seemed, first, not wood enough for crosses, and then not space enough on which to fix them. We need say no more. Jacob's prophecy had become a fact. "Shiloh" was "COME." The intermediate earthly "sceptre" had DEPARTED. Judah's temporal "Lawgiver" was a thing of the past. David's throne was inalienably occupied by *David's Son* ; "from thenceforth waiting till all His foes be made His foot-stool," and He shall have "delivered up the kingdom to God, even the Father."

But here we must pause : if not in time, yet in thought and feeling. Will my Readers—I will not say pardon, for I am not responsible, but tolerate a *descensus averni* from the awful solemnity of what we have just been contemplating to the scarce less awful absurdity of what comes now before us. I remember

reading—I know not when or where—of a young Sciolist who, challenged for one single sentence, *pur et simple*, from out the Bible, took his pen, and, after some moments of reflection, delivered himself of (what bears strange resemblance to large portions of Anglo-Israelism) “*And Moses said unto the whale, Almost thou persuadest me to be a Christian.*” I presume that the Examiner was under no obligation of elaborate logic or historic proof to the effect that, whilst *an ass* did unquestionably hold parley with a prophet, and had the best of the argument, the *whale* (presumably Jonah’s “great fish”) opened *his* mouth, not to convert Moses to Christianity, but to relieve himself—under orders—of a troublesome customer. For myself, I am not so happy as the Examiner. Here is something scarce a whit less laughable; but I must give it a formal answer; and *that* in the face of some who seem to make no more of swallowing such strange fishes than the so-called “whale” did of swallowing Jonah. I give it as large as life, and in our Banner bearer’s own account of it. His argument is, as we have seen, that Judah’s “sceptre” *did not depart* at Christ’s First Advent; and, for hardness of manoeuvre, and drollery of issue, beats almost all I ever came across. Here it is: “Shiloh’s coming is yet future. The prophecy waits its fulfilment in His Second Advent. Meanwhile, the sceptre has not departed. One of Judah’s house is reigning: we find her *on the British throne* ruling”—ruling *whom*? Bow your heads in meek amazement, all ye of common sense: the actual words are “*ruling Israel*”! So Judah rules: but not over; nor for Judah. Judah is outlawed: even Israel is in exile. But, all this notwithstanding, Judah holds the sceptre: his monarch triumphs as sovereign of rebel Israel; and, of this rebel and exiled Israel, Mr. Hine tells us that, “God requires it to be HIGH ABOVE all the other nations of the earth.” Sure, if ever there was a “*Claimant*,” and ever a claimant’s juggle—“open, knotty, palpable”—it must be here.

But its organism is as monstrous as its entity. On the very face of it the prophecy, professedly interpreted, is flatly and fearlessly contradicted. Jacob, speaking of *the family future*, says “the sceptre shall not depart from JUDAH.” Here we are

coolly told that it *has* departed, and gone to ISRAEL: Judah's monarch has walked off with it, and without so much as an *au revoir*—as if "Judah" meant the *Individual*, and not the *Tribe*—as if our blessed Lord Himself were Judah, and not, as Scripture so distinctly designates Him, "the Lion of the *Tribe of Judah*." But, as I said, the whole argument is of a piece. Each several component part is an outrage, alike on Scripture language and on common sense. Look at this audacious manipulation of our Saviour's reply to Pilate (John xviii. 36), "If my kingdom were of this world, then would my servants fight." They *did not fight*; "therefore"—therefore what? "Christ was not the reigning King of the Jews." Perfectly conclusive—taken only Anglo-fashion. But, here as elsewhere, Anglo-Israel makes no bones of shirking more or less of the document he appeals to. Pilate asks, "Art thou a king, then?" What is the reply? "Thou sayest that I am a king, &c." I need tell no man worth telling *anything* the true and only meaning of this idiomatic phrase. Christ emphatically declares—*not that He was to be*; but that He *WAS* ("Art thou?" "I am") a king.

I need scarce observe that this is not the only assertion of kingship from the lips of Christ Himself. How unequivocally did He declare (Matt. xxviii. 18) "*all power is*"—(mark that word "*is*"; not *shall* be, when our Banner bearer's monarch has ceased to reign—but) "*is delivered to me in heaven and in earth.*" If that is not kingship—the kingship of Shiloh—we must have a new interpretation of Holy Scripture, and a new vocabulary of human language.

But, again, something about the *Kingdom*, as well as the *King*: and something, if possible, yet more fatal to our Banner bearer's contention. He quotes, "My kingdom is not"—again, not what? not of these two down-trodden Jewish tribes; but of the absent Ten, now, for awhile, in obscurity? Madness and mockery! It was a kingdom that embraced the universe. But then it was essentially "*NOT OF THIS WORLD.*" The so-called kingdom, of which we have been overhauling the Registrar, and are now cross-questioning the Banner bearer, is, to all intents and

purposes "of this world"—exulting in this world's power, this world's pomp, and this world's luxuries—a "*meat and drink*" kingdom; of which those who, being "*of faith*" are the real "*children of faithful Abraham*" (Gal. iii. 7), may well afford to waive, if needful, all the privileges, though it assume the riches of Croesus, and o'erride the world on the car of Juggernaut. But—that kingdom is not enough for Anglo-Israel: so this prophecy of Shiloh's coming must be jilted, shirked, made a positive laughing stock, by the assertion that Judah's sceptre is still *en potence*; only, the children of Judah banished and outlawed: those insolent, rebellious, godless Ten Tribes taking possession of Judah's crown, Judah's lion, and all the patrimonial and prophetic blessings connected with Judah's heritage. And that all this was declared by One over whose head was marvelously written—God "taking the wise in their own craftiness"—in divers tongues, that all might read—"Jesus of Nazareth, THE KING OF THE JEWS." Amazing!

But this, again, is not all: perhaps not the most intolerable of the series of—I can only call them juggleries—we are miserably engaged with. Old Simeon—"just and devout"—exclaims that he had "*seen*" the promised "*light*" that was to *lighten the Gentiles*," referring, with all those who waited for "the consolation of Israel," to the word of prophecy (Isaiah xlii. 6), which he instinctively quoted. This is, of course, too much for Philo, as we have already seen that it was for Anglo-Israel; so he goes direct to a school-boy jumbling of the unmistakable word "*lighten*"—darkens counsel by turning it to "*unveiling*," and then confidently asks, "How is Christ for the unveiling or Apocalypse of the Gentiles, unless Israel, *lost among the Gentiles*—'*Lo-annmied*' and *Gentilized*, is to be *revealed and unveiled*?"—this being, as is everywhere manifest, our Banner bearer's one great absorbing and intoxicating object. And so, as before, "Judah" was jerked into "Israel;" so here, Israel is as unscrupulously jerked into "Gentile"—and all, that THE "LIGHT" old Simeon rejoiced in may not be He who declared Himself "*the light of the world*" (John viii. 12), but Anglo-Israel's self-called, self-idolizing Ten Tribes, whose *unveiling* in all their carnal glory is to be the

consummation devoutly longed for. What a contrast to the Apostolic principle, "We preach *not ourselves*, but Christ Jesus the Lord!"

The wretched dodge on the word "unveiling" scarce deserves, but must have its refutation. We read (2 Cor. iii. 15) of a "vail upon their hearts;" and (Isaiah xxv. 7) of the same spiritual darkness "spread over all nations:" this asserted *uncovering of the statue of Israel* is as offensive to the Christian heart as it is at variance with the cited text. Altogether, one can scarce conceive a more deplorable blasphemy miscalling itself "*a banner because of the truth*"!

As for the juggled question—rightly and honestly put—it is unanswerably answered in a sentence. On the one hand, Christ has been declared, or "apocalypsed," and, more or less acknowledged, amongst the Gentiles, as "the light of the world," from that Gospel sermon preached by Peter to Cornelius, down to the present month of May, in this Nineteenth Century of the Christian Æra; on the other hand, the so-called "revealing and unveiling" of the "Lo-Ammied" Ten Tribes is simply and absolutely of yesterday—or *perhaps the day before*. The soul sinks and shudders at all this concatenated pettifoggery of selfishness playing fast and loose with the "*word written for ever in heaven*." If our Banner bearer will but read, with "the obedience of faith," the sixth verse of Isaiah's forty-ninth chapter, he will find what he makes our Revising Scholars seem to have forgotten, and what he himself has studiously avoided, as to the *lightening of the Gentiles*: and, if he will go on to the eighteenth verse of the sixty-sixth chapter, he will find the real meaning of the "gathering" he has so monstrously played with.

All this is sad work: I must yet notice a challenge, or defiance, to Mr. Mushet to "prove that God cannot" (meaning of course *will not*) " *dwell exclusively with British Israel*"—the whole superbly ending with the two-fold suggestion that he should "*study the Bible again; and exercise a little more charity*." Those who do not call themselves Anglo-Israelites may perhaps be reminded here of a certain proverb touching Physicians, which I need not quote.

I seem to have said more than enough: but the craze I am

dealing with has so many heads, and is so tenacious of error, that I cannot conclude this Note without a further question or two touching the asserted continuity of the Sceptre of Judah. *E.G.*, I read (Matthew xviii. 4), "Whoso shall humble himself as *this little child*, the same *is greatest* in the kingdom of heaven." Query: Is the Right Hon. W. E. Gladstone—or Who—the little child here pronounced to be the greatest? Again, I read (Matt. xii. 28), "The kingdom of God is COME unto you." Was the kingdom, here spoken of in the *present* tense, actually come to the Ten Tribes Anglo is so careful to locate on the other side the Euphrates? Again, I read (Matt. xii. 34), "*Thou art not far* from the kingdom of God." Can any of Anglo's or Philo's Readers inform us to *which of the "gates"* the said individual was then approximating? Again, I read (Luke vi. 20), "Blessed are ye poor: for yours is the kingdom of heaven." Are we really to understand that our *Poor-houses* are Israel's palaces, and our Paupers her nobility? Again, I read (Matt. iii. 2), "Repent, for the *kingdom* of heaven is *at hand*." Did that mean that the British Empire was, then, "within measurable distance"? Again, I read (Luke ix. 27), "There be some standing here which shall not taste of death till they *see* the kingdom of God." Did any of Christ's hearers live to see the transfer of Judah's sceptre to the Ten Tribes in "the Isles of the Western sea"? Again, I read (Acts xiv. 22), "We must *through much tribulation* enter into the kingdom of God." Is it a fact that naturalization in the British Empire is, in this degree of "*much*," a painful process? or was the Apostle under a natural mistake—"Lo-ammied Israel" not being yet "*unveiled*"—in declaring and preaching that it was? Lastly—not to multiply questions that might be indefinite—I read (Luke xvii. 20), "The kingdom of God is *within you*." May I, without something more than irreverence, confess to an irrepressible doubt as to the gestatory capacities of those then and there addressed touching the material grandeurs of *Isles* found "too narrow," and *Colonies*, and I know not how many *Gates* belting the globe—so constantly spoken of by Anglo-Israel as *The Kingdom* "High above all other nations"?

To those who read Scripture as I have ever done—"comparing spiritual things with spiritual"—these questions must appear like arrant nonsense : to those who read through Anglo-Israelite spectacles, they are not only legitimate, but pertinent ; and demand an answer.

K.

ADDITIONAL IDENTIFICATIONS, p. 120.

I HAVE no standing engagement as to the prolific hothead of Anglo-Israelism ; and though faithfully putting the hoe to each and all of Mr. Hine's so-called "Forty-seven Identifications," can make no profession as regards what any ill-starred day may bring forth. But, since doing my best to root up those strange exuberances aforesaid, I have just stumbled on what calls itself Ten Additional Proofs, under the same hand, in "Flashes of Light." They are so confirmative of all my convictions touching their predecessors, that, at the risk of weariness, I can scarce refuse adding them to my collection of specimens. They are actually as follows :—

1. "Israel must be found taking their national oaths in the name of the Lord." (Deut. vi. 13.)
2. "Israel not to give false evidence." (Exod. xx. 16.)
3. "Profanation of God's name forbidden." (Lev. xxii. 32.)
4. "Fallow land." "In the seventh year shall be a Sabbath of rest unto the land." (Lev. xxv. 4.)
5. "Gleaning." "Leave them to the poor and stranger." (Lev. xxiii. 22.)
6. "Landmarks." "Cursed be he who removeth his neighbour's." (Deut. xxvii. 17.)
- "Punishable by Law—hence an Identity."
7. "The blind." "Cursed who maketh to wander out of the way." (Deut. xxvii. 18.)
8. "Parental homage." (Deut. xxvii. 16.)
9. "Marriage laws."
10. "Next of kin." (Lev. xxv. 49.)

"A poor relation *not esteemed a luxury*—yet his claims recognised."

I have so far exceeded my intended limits that I cannot go into what should be a gratuitous *exposé* of the absurd—as regards their avowed object—in these superadded Identifications. Enough to ask the simple question, Is our conformity—*confessedly partial*—to their several principles *peculiar to the English nation*? And is it not a solemn farce—and something more—to assume that it is? As to Number 3, I can bear witness that, but a short time ago, it was on the Continent, a common exclamation, on the approach of a brace of Englishmen, “Here comes a couple of *God damns*.” Of course, as the proprieties of life as well as religious influences become extended and deepened, profane swearing becomes an exceptional *vulgarity* as well as a gross impiety: but what simpleton ever glanced into English History without knowing that—up to a far too recent period—from the king upon the throne to the beggar upon the dunghill—England was, *characteristically*, a swearing nation? I have taken this one instance; but all the rest are—severally and collectively—of the same kidney. Number 4 (on “*Fallow land*”) would throw our English yeoman into bewilderment, or fits of laughter. Whether it be *rotation of crops*, or lying fallow—the only point he ever thought of is, how to make as much out of the land as the land can be made to give. So much for these associate absurdities. The chapter on “*Lending*” was written some time ago: and, though perhaps gratuitous, is allowed a place in our *Variorum* columns.

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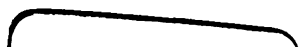
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